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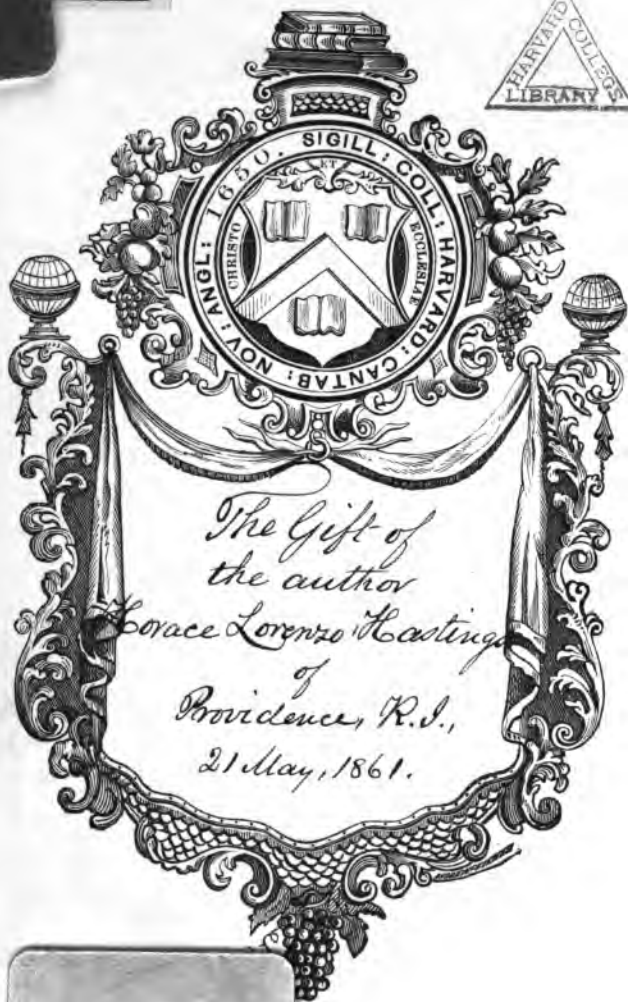
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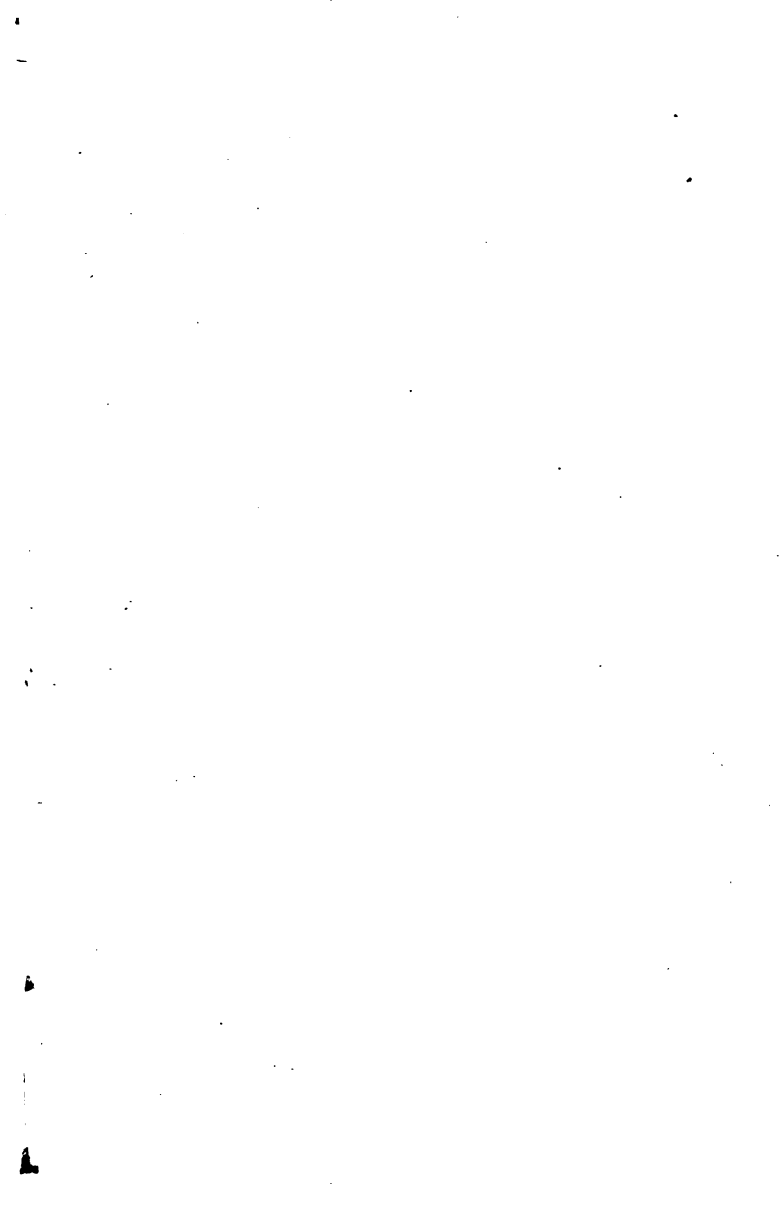
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7. ANCIENT LANDMARKS.
8. OLIVE LEAVES.
9. DAY OF JUDGMENT.
10. OUTLINE OF THE COAST.
11. THE NIGHT COMETH.
12. IMPORTANT QUESTIONS.

MOSTLY BY

Thomas Lorenzo
H. L. HASTINGS,

Author of "The Great Controversy between God and Man."

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THE

CHURCH NOT IN DARKNESS.

But ye, brethren, are not in darkness, that that DAY should overtake you as a thief.—1 Thess. v., 4.

A deep sense of the vast responsibilities resting upon a servant of God, prompts me to express the thoughts that stir my inmost soul. A fearful prospect lies before me—a world slumbering on perdition's fiery brink,—a church drowsily proclaiming my Lord delayeth his coming—clouds, darker than ever have mantled earth's sky since the first beaming of Bethlehem's star, gathering along the horizon,—pent-up surges of desolation, fire, and blood, pressing against their yielding barriers—and beyond all the rest, the day of God, the mighty judgment, the awful destruction that awaits the ungodly, and the triumphant deliverance of the ransomed of the Lord. These are the scenes that rise before me—the visions that crowd my path in the busy whirl of human activity, or in the place of privacy and of prayer. These are the coming events that cast their shadows o'er my path, and the premonition of whose approach I read in the book of providence and in the Book of God.

The sword cometh—How can I hold my peace? The Judge standeth before the door—How can I be silent?

The *Day* alluded to in this passage is more definitely named in the preceding verses. For the consolation of those of the Thessalonians whose hearts were bleeding with bereavement, the Apostle undertakes to dispel their anguish by dispelling their ignorance, "concerning those who are asleep" in Jesus. Looking downward and pointing to earth's world-wide charnel house, he sees and traces from the rock-hewn tomb of Joseph of Arimathea, a single brilliant ray of light and hope. Here was a torch for the hand of faith and a light for the eye of hope. If God had brought Christ from the dead, then those who are "in Christ" must also be brought. The living shall have no preeminence at last over those who in former ages had lived and died in the Lord. For the Lord himself shall descend from heaven—a mighty shout shall proclaim his victorious power and majesty—the awful voice of the Archangel, and the swelling echoes of the far-resounding trump of God, shall proclaim alike perdition to the sinner and deliverance to the saint. What a scene ensues!—forth from their graves burst the unnumbered saints of God—earth and ocean teem with an immortal host—each living saint feels a sudden *thrill*,—it is "the power of an endless life"—and lo! this mortal puts on immortality.

And now they ascend. Slowly, calmly they rise!—earth sinks and recedes from their view—the deep despairing wail of the ruined world sounds fainter and fainter in the distance—while around them and above them burst on their ears the enrapturing harmonies of Cherubim and Seraphim. Still they ascend—the vast and radiant cloud of glory unfolds a gorgeous portal, and attendant angels escort them within it. Still they come, an innumerable company from every land and clime—from prisons, dens,

and deserts, from vallies and from hills. Oh, how beautiful are their glittering ranks! And now the last one has arrived. The shout of joy goes up—the Savior's smile is seen, the Savior's greeting heard—the pierced hand wipes away the lingering tear—the dead and the living are together once more—the prophets and the apostles meet—martyrs behold their martyred Lord. Sinners saved gaze upon their Savior, and so are they for ever “with the Lord.”

Calmly and kindly does the Apostle turn and place this glowing page before the mourners' weeping eye, bidding them to “comfort one another with these words.” Blessed words,—consoling thoughts. They have been the “oil of joy” to mourning hearts for eighteen hundred years, and still they “hush the low complaining sigh,”—still they “dry the flowing tear,”—still they make the place of weeping a place of joy, and bind about the tomb the flowers of never fading hope. Still they illuminate the path that lies along the dark valley. Still they strengthen those who stand beside the dying. Still they comfort those who weep above the dead. Never shall the Christian's eye cease to contemplate the picture; never shall his heart cease to thrill with the anticipation—never shall his hope cease to embrace the promise, until the rent heavens disclose the majestic form of the descending King—the quaking earth deliver up its sleeping captives at his call, and the saints from every age and clime, unite in singing the song of Moses and the Lamb,

“Far from a world of grief and sin,
With God eternally shut in.”

Concerning “the times and seasons” when these sublime

anticipations should be realized, there then existed no present necessity for further communications. They were perfectly acquainted, however, with the fact, that the day of the Lord in its coming would resemble a thief in the night. When the whisper of 'peace' and the careless thoughts of 'safety' should possess the minds of a slumbering, dreaming, and besotted world—then destruction, unparalleled for suddenness and exterminating fury, shall burst upon them. Vainly they flee from its devastating influence—vainly they pour their piteous prayers for refuge to towering mountains and to craggy rocks. Vainly their mighty wail reaches from sea to sea—overspreading continents—echoing from the islands and comprehending "all the tribes of earth." Vainly are ten thousand stubborn hearts broken—ten thousand blasphemous lips employed in supplication—ten thousand brazen foreheads bowed in sorrow, and ten thousand knees bent before God that never bowed before! Alas, it is too late. "Sudden destruction" has come, and from the faithful word peals forth the dread announcement, "*They shall not escape.*"

It was *this "day"* which stood full in the view of the inspired Apostle, and the expectant church—this day of resurrection, of triumph, of glory, of reunion, of deliverance, of immortality to the righteous, and of destruction and despair to the impenitent—it was *this* day to which he alluded when he declared, "*But YE, brethren, are NOT IN DARKNESS that THAT DAY should overtake YOU as a thief. Ye are ALL the children of light, and the children of the DAY; we are not of the night nor of darkness.*"

The teaching, then, of the Apostle was clearly this:—**FIRST** :—That the people of God *at that period*, needed no special information concerning "the times and seasons" of

the Saviour's second advent. SECOND:—They were informed that the coming of that day would be sudden and unanticipated by the world. THIRD:—That, still further, at its coming the wicked would be *denying* the very *possibility* of its approach, and dreaming of perfect safety. FOURTH:—That at that time of profoundest carelessness, the sudden and unavoidable destruction from the Almighty should fall with resistless fury upon their heads. FIFTH:—That the people of God were *not in darkness* but were “of the day.” SIXTH: That, therefore, *that day can not overtake them as a thief*, but by watchfulness and sobriety they might discern its proximity, observe its precursors, and escape its terrors, while they participated in its joys.

Concerning this “great and terrible day of the Lord,” we are not left destitute of further information. Information, too, that is amply sufficient to stir the deep and swelling surges of emotion within every pious soul. Strangely hardened must be the heart that can behold unmoved the approach of the tremendous scene, and strangely perverted must be that Christianity that can view without the intensest awe and solemnity, the coming of that day of clouds and darkness, of judgment and of wrath—or that can anticipate without delight that day of deliverance, of triumph, of joy, of songs and of crowns, for “all that love His appearing.”

The events of that great day are most graphically sketched by the Apostle Peter, in the concluding chapter of his last epistle. Carrying the lustful scoffers of the last day backward on the track of time, to the antediluvian world, he, by that awful example, reproves their impious mockery. He teaches us that the same God who condemned that world, condemns this, and “the same word” that overwhelmed that with water, shall desolate this by fire. Not-

withstanding the patience and compassion of God—notwithstanding his “long-suffering to us ward,”—notwithstanding his unwillingness that one guilty rebel “should perish,”—notwithstanding his mercy holds open the door of refuge, and his love bids and entreats sinners to enter therein—notwithstanding all this, yet “the day of the Lord” must and “will come as a thief in the night;” wickedness must find a shore to its foaming wave; impiety must be smitten on its brazen front; oppression must be punished; blasphemy must be hushed; and righteousness, so long abased and abused, must triumph at last. Hence “the day of the Lord will come as a thief in the night.” And in that day the ascending fires of wrath shall reach the very heavens—awful thunderings shall tell their dissolution and departure: “The elements shall melt” like wax within the glowing furnace: earth, too, shall be molten before the presence of her God, and shall roll, an orb of fire within a sky of flame, while “the works that are therein,” the products of human pride, and power, and cruelty, shall perish with the enemies of the Most High, amid those all-devouring flames.

But beyond all this, a vision of purity and peace rises in brightness before the prophet’s eye. God’s curse hath devoured the earth, his blessing shall restore it. No longer groaning beneath the burden of sin; no longer charred and molten by the fires of wrath, her desolateness is exchanged for the verdure of Eden; perfection blooms where barrenness reigned; Carmel and Lebanon are faint types of its blushing beauty and unfading green; the glory of God floods it with one sea of radiant splendor, and peace waves her olive branch from shore to shore. Righteousness, too is there—not as a visitant, merely—not as a contrasting spot amid surrounding corruption—not as exemplified in

the character of a single "Man of sorrows," but as the prevailing principle, the constant disposition, the ruling thought of an innumerable, peaceful, and adoring throng. There, on a throne "established in righteousness," reigns a righteous king "over all the earth." There the people are "all righteous, they inherit the land forever." There the "righteous flourish." There the "work of righteousness is peace, and the effect of righteousness quietness and assurance forever." There the pilgrim finds his home, the Christian his rest, the martyr his crown, and the mourner his joy, in that "new heavens and new earth, wherein dwelleth righteousness."

This, then, is a brief, a faint and an imperfect sketch of those tremendous scenes that go to fill up, and add grandeur and importance to the "great and terrible day of the Lord." It is *this day*, concerning which the church of God "are not in darkness;" it is *this day* which shall not come upon them "as a thief." It is *this day* that shall be put far off by a dreaming world, and which, coming suddenly, shall find them sleeping, and overwhelm them with consternation and despair. It is *this day* for which the church of God are to look, it is *this day* for which the children of Satan *will not* look. It is *this day* for which the church of God should watch—it is *this day* for which the children of Satan *will not* watch. It is *this day* for which the church of God seek to prepare—it is *this day* for which the wicked *will not* prepare. *This day* will bring deliverance to the saint and perdition to the sinner. WHAT WILL IT BRING TO YOU?

In further illustration and proof of the main proposition before us, namely: That the people of God *are not and should not be* "in darkness" concerning the coming of that

day, we may cite the recorded occurrences of ages past, as "written for our learning" in the Book of God.

Reasoning from analogy, we conclude that God *will be just*, because he *has been* in time past; that he *will be merciful*, because he *has been* in days gone by; that he *will hear* the cry of sincere penitence, because he *has always done so*; that he *will care* for the interests of his people, because his care for them *has* marked with many a monument the track of ages past. And so in the present argument, if we look to the dealings of God with his church and with the world, we shall find that in every dispensation of mercy and judgment which has proceeded from the Almighty in days gone by: the same principle has been attended to and acted upon by the Most High, the Unchangeable God.

We go back, then, and witness the consequences of primeval transgression, as exemplified in the first universal and total revolt of rebellious humanity from their allegiance to the God of heaven.

Go, stand with me upon the yet undeluged world. Gaze upon the Eden-like beauty of the wide-spreading landscape. Paradise has been closed and the curse has fallen, but still the earth retains its primitive form, and to a great extent its pristine glory. Earth, though cursed, still is glorious beyond description. In that healthful climate, old age comes slowly on, and numerous centuries are the measure of human existence. But wickedness abounds—defilement prevails—violence fills the earth. Men's hearts in all their purposes are at war with the Almighty. Muttered blasphemies and outspoken words of defiant impiety are heard on every hand. The altar-fires have ceased to burn, and with a single exception, houses and families of prayer seem to be unknown.

One voice amid all this transgression is raised in reproof. One venerable patriarch learns, from lips that cannot lie, that this world-wide iniquity cannot long remain unpunished. To him is revealed the solemn fact that earth's probation is limited, and that within the space of *one hundred and twenty years* man must *repent or perish*.

That patriarch raises his voice in warning and expostulation. To the gathering multitudes around him, who have hitherto known him as a "just man," he becomes "a preacher of righteousness." The world are thus shut up—"spirits in prison"—"prisoners of hope" if penitent, of despair, if they will not repent. Time rolls on, the Spirit strives; by it Christ, through the instrumentality of Noah faithfully admonishes a sinful race, but it is in vain: the heed not the warning, they despise the entreaty, they mock the reproof.

And now Noah's heart is sad. There is no hope of the world's repentance, and the fear of its ruin broods heavily on his soul. "Moved with" this "fear," he seeks to escape. Looking round on his wife and the children that gathered by his side, he "prepared an ark for the saving of himself and house."

Exposed to fresh insults by his obedience to God, he commences and continues to rear the mighty structure. Bearing their jeers, enduring their scoffs, submitting to all their mockery, beneath his assiduous hand the future ark arose and approached completion. By faith he prepared it. Faith in God, "in things not seen as yet," in things disbelieved and unheeded by the world, this was the spring of action. Faith hewed each timber, faith laid each plank, faith fastened each bolt, faith finished with pitch the mighty structure, and then sat down to calmly wait the issue.

Behold the edifice! The world denominate it "Noah's folly;" the fruit of insensate and blind fanaticism; the work of an idiot, a lunatic; the strange hobby of a croaking fool; the result and end of all his paltry religion, his fanatical preaching and praying. But *faith* calls it Noah's ARK prepared "for the saving of himself and his house."

How the world mocked and scoffed and sneered at that ark I cannot tell. How oft they tried to raise a smile upon the melancholy countenance of that sad old man, I know not—and how sadly, yet eloquently, he besought them to seek with him a refuge from impending destruction, I cannot determine. This much I know, they heeded it not.

The last week of human probation commenced. The beasts of earth and the fowls of heaven had found their way into the ark, but the sinners passed heedlessly by. And now the day of destruction has dawned. They eat, they drink, they buy, they sell, they fear no evil. Noah is within the ark. The hand of God has shut the door. He is safe. And now earth reels and rocks with mighty throes, floods burst forth from the pent up caverns of the depths beneath, and above, one sheet of lurid flame lightens the angry clouds, the thunders mutter and swell, and roll, and lo! all the floodgates from on high are opened on a ruined world. O! what a wail goes up from the impious host of the enemies of God. The distant horizon is one mass of rushing waves—onward and still onward the surging waters sweep; the ark sways heavily above the swelling tide; the waves rush on—they sweep away the fleeing enemies of God; descending torrents flood the loftiest hills, and drench each sinner there. Night comes on. The darkness is thick, and still the dread roar of heaven's artillery is heard; still the awful clouds ride madly o'er the boiling

deep; still the vivid lightning plays and dashes along the darkened sky, or hisses amid the swelling waves. The morning dawns, but no sunbeam gilds the scene of despair; still descending and ascending waters meet, and borne upon their heaving bosom, the ark glides safely away.

Thus for forty days did these rains descend, and for forty nights did those waters accumulate, till the last man upon the topmost summit of the highest mountain had met his fate—the race was destroyed—earth was one shoreless ocean—and the light that faintly gleamed from the window of that storm-tost, heaven-guarded ark, was the only token of hope to a sinful and a ruined race.

The sun shines once more. The angry clouds once more disappear in the distant horizon. The waters assuage.—The swelling waves sleep silently beneath the sky. The ark grates on the towering summit of Ararat, and its tossings and its swayings cease. The “dove” and the “olive leaf” tell the tale of God’s returning favor, and are consecrated for ever as the emblems of peace. The patriarch leads forth his family upon the surface of the emerging earth—the altar is erected—the sacrifice smokes thereon, the rainbow spans the heaven with its arch of glory—God’s covenant is made once more with man, and a new probation is granted to the fallen race.

In this transaction we observe these prominent facts.—FIRST: Noah was previously warned of the approaching danger. SECOND: He faithfully warned the world around him, giving them as favorable an opportunity as he himself had to know and escape the danger. THIRD: The world did not and *would not* know the truth. FOURTH: Noah was ready—was “not in darkness, that it should come upon him as a thief,” and he was saved. FIFTH: “They

knew not till the flood came," found them unprepared, "and took them all away."

To this type we find all the subsequent judgments of God conform. Destruction cometh not undeserved.—Mercy's warnings and expostulations are expended without stint. Those who heed them anticipate and escape the foretold destruction, while others pass on and perish in their wilful ignorance, their blind stupidity, their obdurate impiety, and their invincible unbelief. From the base of Ararat we pass on—we leave the unfinished Babel, the monument of human pride and folly, and the token of returning ungodliness, and we pass to the fertile valley of Jordan. Beauteous as the garden of God, it seems to carry us back for a moment to the time when Eden was the abode of the happy and the blest. Lured by the fertility of the soil, and the genial beauty of the landscape, Lot, the kinsman of Abraham, had chosen it as his residence, unmindful of the fact that the "men of Sodom were sinners exceedingly," and forgetting that great blessings are great curses in the hands of wicked men. The current of sin rolled on apace. Pride, gluttony, idleness, especially among her daughters, cruelty to the poor, haughtiness and untold abominations, the reeking slime and filth of the lowest depths of polluting licentiousness—these, with steadfast refusal to obey the Almighty, and with unflinching determination to maintain the wrong and deny the right; were the sins that rolled heavenward a cry which reached the listening ear of God, and awoke to judgment the wrath of him whose mercy was thus abused.

It was a sultry summer day when Abraham arose from the shelter of his tent to welcome the wayfaring angels, and give them entertainment. And as they turned to go to

wards the vale of Siddim in the accomplishment of the purpose of their journey, the question arose, "Shall I hide from Abraham that thing which I do?" Another moment and we find Abraham informed of the meditated judgment, and standing up to plead in behalf of those guilty cities. The promise is given that "for ten righteous men" the city shall be spared, and Abraham proceeds to his place.

Onward pass those mysterious strangers towards the cities of the plain. Lot, in the performance of the duties of hospitality, entertains "angels unawares;" and in the wild and beastly brawl before his door the strangers find enough to indicate the character of the place. The warning is given, and the father trembling with fear goes out to apprise his children and their families. How startling his admonition, "*Up! get you out of this place! for the Lord will destroy this city!*" Thus did the old man plead with the children of his love, but he plead in vain. And as the daylight reddened the eastern sky, Lot was bidden to depart. Led forth and quickened in his tardy course by angelic kindness, as the sun arises he enters Zoar.

But how is Sodom now? Hark! the shouts of the revelers that have arisen through the weary night, are still rising drowsily upon the morning air. Wickedness is bold and brazen as before. They eat, they drink, they buy, they sell—they dream on.

But see! ah, see that awful lurid cloud, as it gathers o'er that city! How it veils for ever the pride and sin of the cities of the plain from the sunshine of heaven. O, hark, that bursting thunder! and see! see!—storms of fire—torrents of burning brimstone—floods of hot, hissing, roaring flame fall from above—while earth beneath reels and quakes and kindles with the wrath of God. The last

note of music—the last sound of mirth—the last terrific blasphemy—the last song of the drunkard—the last jeer of lust—the last scoff of brutalized and impious humanity is lost and swallowed up amid the mighty roar of sulphurous flame.

Early in the morning, the anxious eyes of Abraham were turned towards the cities of the plain; and lo! the fertile valley was one vast furnace, and from the seething lake of fire arose a cloud of smoke that covered all the adjacent country, and ascended slowly toward the skies.

Sodom is overthrown, and now let us go and sit upon that encrusted shore, and gaze upon the boding waves of the Dead Sea that roll sluggishly there. Let us interrogate them and learn wisdom from their dark and solemn flow.

We find here, as in the case of the deluge, **FIRST**: Lot (and Abraham also) was previously warned of the danger in season to make his escape. **SECOND**: those around were warned by him that they might also escape. **THIRD**: They did not and *would not* give heed to the admonition. **FOURTH**: Lot was “not in darkness that that day should overtake him as a thief,” and he was saved. **FIFTH**: They knew not till the fiery tempest burst upon them—found them unprepared, and they perished, and “are set forth as an example to them that should afterwards live ungodly, suffering the vengeance of eternal fire.”

Throughout this whole transaction we see the same principles of reasonable justice prevailing. First, warnings and deliverance for those who heed the admonitions.—Second, punishments for those who disregard them.

Similar in character were the dealings of God with the kingdom of Babylon. Warnings had been given, and they were understood by the people of God. During the last

scene of impious and insulting revelry and sacrilege, when the vessels of Jehovah's Temple were made the instruments of riotous intoxication—at that hour, the mysterious hand traced in characters legible and intelligible to the anointed eye of the Hebrew Seer, the last warning of Babylon's overthrow. That night, the glory of that kingdom passed away and those who had long refused to listen to the warning providences of God, were overwhelmed in irretrievable ruin. While on the other hand, those who wept at the remembrance of their much-loved Zion, while they hanged their harps upon the willows of Babel's streams, found in that overthrow of their oppressors, the pledge of deliverance, liberty and restoration, for which they had so long and patiently waited.

We might notice other instances, but the time would fail us to relate them all. One more may be adduced.

We pass onward in earth's story of sin and rebellion, until we notice the people of God, the Jewish nation, filling to the brim their cup of iniquities and abominations. The appointed time of their foretold overthrow approaches. They are about to consummate their blackest crime in the crucifixion of their King.

A solemn weeper overlooks the city of Jerusalem from an adjacent height. "How oft would I have gathered you—but ye would not. * * * Your house is left unto you desolate." These are the pathetic utterances that issue amid tears and sighs, which speak the anguish of an affectionate heart. A warning too is spoken in the ears of those disciples that gather around him. "When ye see Jerusalem compassed with armies, then flee!"

Years passed away ere that sight was beheld. But at length they saw it. The Roman eagles glittered in the

surrounding valleys, and destruction seemed inevitable.— Suddenly that army withdrew itself, and then with all haste the followers of Christ fled from that devoted city. The village of Pella afforded them a resting place. But the Jews were heedless. Notwithstanding the command of Jesus, that those who were in the adjacent countries should not enter into the city, they continued to come. The appointed feast congregated the multitudes of that hypocritical nation, and again a Roman force environed the city of blood and violence. The horrors of that fearful siege no tongue can tell. The violence that reigned—the sedition that prevailed—the intestine divisions that consumed their strength—the determined energy of those assaults, and the wild fury of that resistance—the wasting famine—the loathsome pestilence—the intolerable hunger, compelling women to devour even their infant children—the nauseous stench of the unburied dead—the awful warning, “Woe, woe to Jerusalem,” that was uttered by that haggard man who trod the ramparts of the city until slain himself—the fierce and final struggle—the burning of the temple—the overthrow of the charred and tottering walls—the tortures and sufferings of the captives—the cruelty of the captors—the passing of the ploughshare of destruction over the very ground on which that city stood—all these and other circumstances of unmitigated suffering, stand too full upon the page of history to require a repetition.

But the important fact is that *not* ONE Christian perished there. ELEVEN HUNDRED THOUSAND Jews were destroyed in the siege. NINETY-SEVEN THOUSAND were carried away captive, and *NOT ONE Christian among them all.*— Why was all this? It was because the church of God were apprized of the predetermined desolation, and made their escape.

Here we find the same principles of justice and reason that we have observed before in the dealings of God with those who incurred his displeasure. **FIRST:** The church of God were forewarned. **SECOND:** They communicated the warning to others that they might escape. **THIRD:** The wicked did not and *would not* heed the admonition given. **FOURTH:** The Christians "were not in darkness," and were not overtaken unawares. **FIFTH:** The wicked knew not the danger, and were overwhelmed in ruin. Destruction vast, inevitable and indescribable came down upon them as the tempest bursts in fury upon some careless and unwatchful sailor, and sinks his bark beneath the yawning wave.

These are the facts of the past, and they are "written for our learning." The deluged world—the wave-covered plain of Jordan—the scathed and desolate heaps that mark the place of Babel's past and punished pride and glory—the ruined temple of Jerusalem, and the scattered remnant of her ancient people—all these are eloquent teachers of mankind. From them we learn such lessons as these: "*The secret of the Lord is with them that fear him.*" "*The wise shall understand, but the wicked shall do wickedly, and none of the wicked shall understand.*"

Centuries have passed away since these examples have been recorded for our admonition and instruction. But while the great facts stand blazoned on the historic page, the mighty *morals*, the important *lessons* which these examples were to teach, have almost faded from the mind and memory of mankind. The world has grown old, and careless, and proud, and lustful, and covetous, and cruel, and oppressive, and impious, and defiant, and secure. Sodom and Egypt may be regarded as the appropriate

types of perverted humanity as it appears at present. Sodom's pride, fulness of bread, abundance of idleness, cruelty to the poor, and unbridled licentiousness; and Egypt's infidelity, unbelief, oppression, and impiety; these are marked characteristics of human character at the present day.

These were long since predicted by the prophets of God and by the Saviour himself. There are the same "*perils*" that were to mark the "perilous times" that should be "in the last days." There is the same powerless "form of godliness;" there is the same turning "their ears from the truth;" there is the same turning "unto fables;" there are the same "seducers" waxing "worse and worse;" there are the same resisters of the truth, like "Jannes and Jambres" of old: there is the same abundance of iniquity; there is the same waxing cold of love; there are the same lustful "scoffers;" there is the same taunting denial of the coming of Christ; there is the same "evil servant," saying "in his heart, my Lord delayeth his coming;" there is the same "smiting of fellow-servants;" there is the same "eating and drinking with the drunken;" there is the same slumbering and sleeping; there is the same saying "peace and safety" that was to mark the concluding period of earth's sinful course.

So also in the political world. There is the same corruption—the same laxity of principle—the same unscrupulous ambition—the same warlike spirit and preparation—the same political upheaving—the same wide-spread national "distress"—the same "perplexity"—the same waking up of "mighty men"—the same gathering of Israel's enemies and Satan's friends—the same thickening struggle of mighty powers—the same war of principles, re-

ligions, and races—the same stupendous preparations for the coming “battle of the great day of God Almighty” that we are warranted in anticipating, in connection with the approach of *the day of the Lord*.

In the natural world, too, pestilential diseases, earthquakes, signs “in heaven above and earth beneath,” “the sea and the waves roaring,” all these speak the concluding groans and throes of that “whole creation,” which “groaneth and travaileth together in pain until now, waiting for” the final and eternal deliverance from the vanity and sorrow of a cursed and mortal state.

Here then we stand, and while beset by ignorant scoffers, while listening to the deceitful declaration of “peace and safety,” we hear a voice coming down above the storms the tempests of eighteen hundred years, and ringing in our ears like the clarion blast that wakes a slumbering army, “*But ye, brethren, are not in darkness, that that day should overtake you as a thief.*”

Can it be possible, then, that the church of Christ in this world, are to remain in utter ignorance of the approach of that tremendous day? Such a supposition is entirely at war with the whole character of God as exemplified in his dealings with the human race in ages past. Would God forewarn the antediluvians, the Sodomites, the Babylonians, the Jews, yea, every nation upon whom his wrath has fallen, of their approaching doom, and afford them opportunity to repent, and escape—and shall the last world-wide catastrophe, come unheralded, unpredicted? Shall guilty cities and kingdoms, be the objects of God’s care and compassion, and receive admonitions and warnings from his mouth, and shall he at last permit all the kingdoms of the world to fall beneath his exterminating ire, unadmonished and unwarned? Impossible! “*Surely, the Lord God*

will do nothing, but he revealeth his secrets to his servants the prophets."

Upon this point the teachings of His word are equally explicit. The duty of watchfulness is enjoined. The necessary preparation is only found in expecting the approach of that day, and in the most strict and constant obedience to the commands of God.

God is ever merciful and in all the manifestations of his judgments in days gone by, the disobedient have been the wilful victims of their own inattention to the commands of God. They have not known his approaching judgments, not because they *could not*, but because they *would not* know. So it shall be at the end. Men are *willingly ignorant and willfully impenitent*. They do not discern the signs of the times because they are resolute in their determination to sin on in security, and to close their eyes against every heaven-sent warning that God in mercy gives them. Let *us watch* lest coming suddenly he find *us* sleeping.

When we recollect that "*The Lord God will do nothing, but he revealeth his secrets to his servants the prophets;*" that "*The things that are revealed belong to us and to our children;*" that the Jews were condemned as hypocrites because they would not "*discern the signs of the times;*" that their house was left desolate because they "*knew not the time of their visitation;*" that Jesus has commanded us to lift up our heads, "*knowing that our redemption draweth nigh;*" that we are commanded to "*know that the Kingdom of God is nigh at hand—even at the door;*" that to be *ignorant* is to be *guilty*, when light is given and when the word of prophecy as a light "*shineth in a dark place, until the day dawn;*" when we recollect all these things, the conclusion is inevitably forced upon our minds, that it is the stern and solemn *duty* of the church of God and

of every individual Christian to be searching the word of God, discerning the signs of the times, giving heed to the sure word of prophecy, and waiting "for the Son of God from heaven." We have reasoned from analogy. We have drawn our conclusions from the known facts in history and from known principles of divine government. But, though this reasoning is clearly conclusive in itself, we intend to make it far more conclusive still. When we read the record of antediluvian sin, and reproof, and disregard, and destruction, we are not left to a mere *supposition* that earth's approaching catastrophe will transpire under similar circumstances. No! Lips that cannot lie, have uttered the solemn truth, that "*as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and destroyed them all, so also shall the coming of the son of man be.*"

Thus inspiration positively teaches us that as in the days of Noah the people of God knew the danger, as the wicked were warned of it, as the people of God expected it, as the wicked put it off, as the people of God were saved and the wicked destroyed, so shall *the coming of the Son of Man be.*

So also in the case of the cities of the plain. Reasoning from analogy, we are led to think that as God is unchangeable in his principles of impartial justice, he will punish this world, delivering the just, as in the case of Sodom. But the Savior tells us that this which we might *infer* is really and truly so. The concluding days of the Gospel dispensation *shall be* like the days of Sodom. Then they ate, they drank, they bought, they sold, they planted, they builded—they shall do so at the end. Then Lot was warned, and also warned others—it shall be so at the end. Then, they disregarded and despised the warning—it shall

be so at the end. Then "*the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all: even* THUS SHALL IT BE IN THE DAY WHEN THE SON OF MAN IS REVEALED."

No language can be more explicit. There *will be* such circumstances developed in connection with the close of this dispensation, and it is left to us to choose the position which we will occupy. Warnings have been given. While the godless world and a slothful church are gazing forward to scenes of worldly prosperity, aggrandisement, and peace—while many are putting away indefinitely that evil day because they wish it far off—while others strangely regard the declaration, "no man knoweth the *day and hour*," as precluding the possibility of knowing "when it is *nigh*, even at the door"—while the world sleep on and dream on, the day breaketh, the morning cometh. The foretold tokens of redemption at hand, are before our gaze, and the weary eyes of the anxious watcher on Zion's walls, are greeted by the lustre of the ascending day-star, that portends the speedy rising of the King of Light. Signs of this description thicken on every hand. They cloud the heavens, they fill the earth, and we are bound to heed them. If we do it, it is our safety; if we neglect them it is at our peril.

We are to look, then, and wait for the Son of God. We are not to be "in darkness." We are to anticipate and prepare for that day. Ere we are aware it shall come upon us. Like the stealthy thief prowling in the midnight darkness, like the travail of a woman with child, like the sudden snare, entrapping the unwary feet, yea, like the brilliant lightning as it rends the cloud and gleams athwart the midnight sky, so sudden, so unexpected, so startling, shall the coming of the Son of Man be. Hence the necessity of diligence that we may "be found of him in peace."

Reader, are *you* saying peace and safety? Are *you* fancying that *your* Lord delayeth his coming? Are *you* saying in mockery and incredulity, Where is the promise of his coming? Oh, friend, remember where you are. Heed the word of God. Heed the revelations of his holy prophets. Heed the prophetic warnings of his Son who died for *thee*. Forget not the sayings of holy men of old. Study God's word. Discern the signs of the times, and prepare to meet thy God. While all the elements of strife are let loose, while the whirlwind speeds from land to land, while the tempest sweeps wildly along and will soon burst heavily upon the earth, while nations are in their death struggles, and while others are hastening toward the outer circles of the awful whirlpool which shall speedily engulf them in destruction and perdition, while the notes of pleading entreaty and solemn warning fall upon thine ear, while mercy yet lingers to call you, and waits to receive you, I pray you flee from the impending storm. A little while, and it may be too late. "Sudden destruction cometh," and the unprepared "shall not escape." Heed, then, the voice of God. Repent! *Why* live on in sin? *Why* court ruin and wrath? *Why* earn death? *Why* crucify afresh the Son of God? *Why* despise his outpoured blood? *Why* rush madly on to perdition? *Why* grieve the heart of him who died for thee? *Why* reject a salvation that is free and boundless as the unmeasured love of God? **WHY WILL YOU DIE?**

Reader, are you a Christian? a watchful observer and discernor of the signs of the times? Then you are not in darkness. But are you *where* and *what* you should be? Are you serving God with all your heart? Are you laying up treasures in heaven? Are you taking heed lest at *any* time your heart be overcharged, and that day come

upon you as a thief? Are you faithful to God? to yourself? to the world? to the church of Christ? to sinners around you? Do you confess Christ? Do you bear his cross? Do you obey his commands? Are you alive or dead? Are you in Christ Jesus, or out? Are you hot or cold? Are you lukewarm? Are you watchful? Are you prayerful and laborious? Are you pure from the blood of all men? Take time to consider these questions. Ponder them: you had better settle them now than at the judgment-seat of Christ. Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. Your duty is before you. *Will you do it?* WILL YOU DO IT? Spirit of the living God, fasten this question on the reader's heart!

Christian pilgrim, rejoice! Lift up thy head. Lo. heaven is radiant with the promise of the hastening day. You "are not in darkness," why need you be in tears? The morning cometh—the morning that shall end thy woes. The morning that shall chase away thy sorrows, that shall waken with its rising glory thy loved ones that sleep in Jesus, and that shall throw the vigor of immortality throughout thy wan and weary form.

Ah, yes, in the nearing distance gleam the crystal towers and the glittering palaces of the city of God. A little while, and the swelling anthem of the redeemed shall burst sublimely on thy ravished ear, the crown of glory shall sparkle on thy brow, the palm of triumph shall wave above thy head, the spotless raiment of the blest shall be thy fair adorning, the angels of God shall be thy joyful company, the marriage supper of the Lamb shall be thy feast, the voice of Jesus shall pronounce thy blessed welcome, the peaceful paradise of God shall be thine everlasting home, and thou shalt be forever with the Lord.

THE
THREE WORLDS;
OR,
EARTH'S PAST, PRESENT, AND FUTURE.

BY H. L. HASTINGS.

THE past, the present, and the future. These are the three all-embracing divisions of events and things, through which human imagination and human research pursue their course. The past—dim, shadowy, and obscure; the present—restless, changeful, and inconstant: and the future—vast, portentous, and uncertain; *these* furnish a field for the widest wanderings of those thoughts that roam throughout eternity—for the farthest stretch of human imaginations.

But whether we inquire concerning the past, the present, or the future, we find ourselves surrounded by numberless perplexities. History is brief in its extent, meagre in its details, and often contradictory in its declarations. Opinion, as it regards the present condition of earthly affairs, is vague, various, and conflicting. And the veil of futurity hangs its gloomy folds over the obscure, the mysterious, the unknown hereafter.

Surrounded then, as we are, by uncertainty and anxiety, longing for a more definite apprehension of human history

and of human destiny, we invoke external aids to assist us in pursuing the object of our desires. Navigating this stormy and tempestuous sea, we desire a chart to inform us of our locality, and look forth for some guiding star to direct our course. Groping in a dark and devious path-way, we seek anxiously for some lamp which shall illuminate our footsteps, and conduct us to a peaceful termination of our weary journey.

That chart is granted us! That star we can see! That lamp is placed within our hand! It is the Word of God—the transcript of the divine will and mind—the certified and attested copy of the things “noted in” those awful “Scriptures of Truth” which mortal eye has never gazed upon, and upon which the hand of mortal was never laid. By this, alone, we thread the mazes of the intricate past. By this we correctly estimate the inconstant present. By this, too, we behold as through a glass the dim and shadowy future, revealed in bold and striking outline, thrilling us by its terror, cheering us by its beauty, or entrancing us with its sublime and resplendent majesty.

The Word of God, in its historical records, its declarations, and its prophetic delineations, brings to our view *three worlds*, with which human destiny has been, is, and is to be connected. These worlds, existing in successive and consecutive chronological periods, distinctly separated from each other by unmistakable periods and processes of transition, are termed “*The World that then was*,” “*The Heavens and Earth that now are*,” and “*The World to come*,” or “*The new Heavens and the new Earth*.” To sketch, briefly, these worlds in their origin, progress, and course, is the object of the present writing

What occurred prior to “*the beginning*,” an account of

which we find in the opening pages of Divine revelation, it is neither important or possible for us to ascertain. Beyond that landmark, eternity expands its vast extent. *There* we may conjecture, but we cannot affirm. The silent depths of the eternal Past are unfathomed and unfathomable.

"In the beginning, God created the heavens and the earth." This is the sublime announcement of the world's origin. *"He spake, and it was done. He commanded, and it stood fast."* At His word, a flood of light burst in upon the heaving mass, that lay formless and unfurnished beneath the overshadowing wings of night. His mandate gathered the waters together, shut up the sea with doors, made the cloud the garment thereof, and the darkness its swaddling band. He established his decree upon it, saying, *"Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed."* His word established the earth in strength, and robed it in verdure and beauty, while trees of God's own planting stood, in all the magnificence of Paradise, on every hand. Above, the stars and planets were marshalled at his call; by day, a flood of glory, and by night, a still, calm radiance fell softly on the new-made world. At His voice, earth teemed with life. The noble forests and the verdant fields were peopled with hosts of living ones. Gay birds, of beauteous wing and melodious note, were waving their sun-lit pinions and trilling their gushing songs; and the blue and silent waters of the mighty deep were swarming with ten thousand things of life and joy, from the mighty leviathan to the smallest creature that played and gamboled amid the ripplings of the sparkling waters.

And when the mighty work was accomplished, and a new

province, created for the glory of God's name, was added to His vast dominion—when the seal of perfection was set upon it all, then God created its ruler and lord. Moulded of clay, formed in the image of God, enlivened by the breath of the Almighty, and receiving at his hands the sceptre of universal dominion, he became the ruler over all the world. The gay phantom of universal dominion so often pursued by mad ambition, was here a sober reality. To Adam were committed the reins of government. Earth was his dominion, and all its multitudinous inhabitants were his peaceful and rejoicing subjects.

“And the Lord God saw EVERY THING that was made, and behold it was VERY GOOD.” Our ideas of *good* are *relative*, not absolute. To the savage, his hut is good; it affords him shelter from the storm. To the peasant, his cottage is good; it is his joy-lit home. To the hunted Christian, the cave is good; it is a hiding place from foes. To the warrior, his castle is good; it is a tower of strength. To the king, a palace is good; it is the repository of regal magnificence. To the Hebrew, the temple was good; for a day in its courts was better than a thousand. But what must that be, when the infinite God, dwelling in the heavenly abodes of light and glory, could look with approval upon it, and pronounce it *“very good.”*

How pure such a world must be—how holy, how full of peace and love; how sweet the rich beauty of its landscapes, and how perfect the character of all its inhabitants, ere God, beholding all, could pronounce it *“very good.”* It was very good. The *earth* was good, as it expanded in firmness and beauty—the abode of the creatures of God. The sea was good, as it glittered in the sunbeams, or rippled like a flood of molten gold beneath the breathing of

the evening zephyr and the shining of the setting sun. The sun was *good*, as it declared the glory of the Lord, and went forth in its diurnal splendor to illuminate the world. The moon was good, as it walked in its brightness, mellowing all around with its silver light, and shedding a softened glory through the starlit heavens. The animate creation were *good*, as they dwelt in peaceful companionship, yielding obedience to their common Lord. Adam was *good*, as he stood erect in all the majesty of manhood, imaging forth in his noble countenance the glory of his Creator. Everything was *good*, and at the conclusion of Creation's week, God's Sabbath—earth's first day of solemn rest—sat like a crown of light upon the wondrous week, hallowing, calming, and sanctifying all around.

Thus was earth created, and, as if this was not enough to reveal the fullness of Divine beneficence, away in the eastward, amid the spice-laden trees and flowery fields of Eden, beneath the first beams of the rising sun, God planted a beauteous garden.

We have heard of the royal gardens of antiquity; we have seen the gardens of the rich, where wealth, and art, and taste, and pride united to lavish all their beauties on some little spot of earth. But what are these gardens with their stately trees, with their gorgeous flowers, with their sparkling waters and their verdant banks, compared with that beauteous work of God? On that virgin soil grew "*every tree that was pleasant to the sight, and good for food.*" How stately were the palms of Paradise! How beauteous the orange-laden groves! How rich the pending fruits! How gay and glorious the flowers! How sweet the floating fragrance of the sighing zephyr! How soft the murmur of the passing breeze!

How brilliant the gushing music of the fair-winged birds ! How fair the Tree of Life, with its monthly fruits and its healing leaves ! How bright the waters of that crystal river, that spread perpetual beauty on its verdant banks, and rolled its divided waters to the far-off regions of Havilah, Ethiopia, and Assyria ! Ah ! those were happy days, when this garden stood like a gem of unfading beauty upon the peaceful bosom of the world that then was.

We have tried to imagine some of the glories of that world. Shall we dwell upon its ruin ? Shall we speak of the entrance of sin ; of the consequent guilt, and shame, and condemnation ; of the sorrow and remorse of those erring ones who go forth in tears from that fair abode ; of the dazzling glare of the flaming sword, and of the majestic glory of the guardian cherubim ? Shall we mark the disorder that reigned from that fatal hour when Jehovah said, "*Cursed is the ground for thy sake*" ? The fields of Paradise a tangled mass of thorns and thistles—the flowers fading, the leaves drooping, the beauty fleeting, the strength decaying ; the beasts howling, and roaming far and near in their thirst for blood ; the winds wailing and moaning amid the upturned trees ; dark masses of clouds rolling angrily about the sky, and all nature giving signs of commotion and unrest. Shall we follow man through his life of toil, and misery, and anguish, and woe, and guilt, and sin, and fear, and trembling, and infirmity, and sickness, and old age, until finally he sinks into the darkness of a dishonored grave ? Alas ! the picture is too dreary for our lengthened contemplation, and we cannot forbear a sigh as we behold the fair image of God reduced by sin and death to corruption and to dust. "*By one man sin entered into the world, and death by sin, and so death passed upon all*

The subsequent history of "the world that then was" is brief, but sad in the extreme. The first-born of earth was a murderer, and the second was a martyr. Generation succeeded generation, and degeneracy and sin marked the protracted periods of their misspent lives. A few holy men stood forth as lights shining in a dark place, holding forth the truth of God; but they were like the oasis in the desert, the island in the sea, or the faint glimmering of a single star amid the blackening rage of the midnight tempest. Of one of these, it is recorded that he walked with God for many years, and after predicting the advent of the Lord, with ten thousand of His holy ones, he passed gently away from earth, unharmed and unhindered by the hand of Death, and the simple record of his departure was, "*God took him.*" But the common character and the common lot of mankind were widely different. The prevailing tendency of human character and of human purpose from the beginning, was from good to bad, and from bad to worse. There were men of might, and honor, and renown, before whom men couched in terror, or bowed in suppliance, but the penetrating glance of the All-seeing One beheld "*that the wickedness of man was great in the earth, and every imagination of his heart was only evil every day.*" The earth was corrupt—all flesh had corrupted its way, and the earth was filled with violence. This was the result of man's revolt—this the return for the divine indulgence which had lengthened out his hour of probation. Throughout the world sin had spread like some loathsome pestilence, and scarcely an individual had escaped its polluting power.

Amid this world-wide transgression, one person was "*found righteous*"—one man was "*just and perfect in all his ways*"—one man walked with God, and notwithstanding

the surrounding impiety, found grace in the eyes of the Lord. He alone was found worthy to escape the things that were coming on the earth. He was selected as the only proper medium for the communication of the Divine will and the Divine warnings to mankind. In his ear the mysterious whisperings of the Eternal Spirit could find audience. His obedient heart would heed them and obey them. Accordingly he was warned of approaching danger. His eye, anointed by the Holy Ghost, foresaw the approaching deluge; and moved with fear, he not only warned others and preached faithfully to the world, but he prepared an Ark for the saving of himself and house. Thus he condemned the world. Thus he was justified before God, and became heir of the righteousness which is by faith.

But the same spirit of disobedience which invoked the righteous indignation of God upon that race, closed their ears against the warnings of the Almighty, and sealed their eyes to the denunciations of approaching and impending danger. Hence the hours that might, well filled with penitence, have averted the dread calamity, were employed in filling up the cup of sins to its brim, and in heaping up iniquity before Jehovah, thus treasuring up wrath against the day of wrath and revelation of the righteous judgment of God.

Swiftly the appointed day sped on. Men pursued their ceaseless round of business, sin, and pleasure, forgetting that they were wearing out the last brief moments of divine forbearance and of human probation, and thus braving the vengeance of the Almighty.

Let us sit down within the Ark. The family of Noah are there, and the animate creation have their representatives. The door is closed by an invisible hand, and now

We wait the departure of the last hours of human probation and impiety. How solemn that last week! The dying hour of a single sinner, or the execution of one criminal, is enough to chill the stoutest heart. But what emotions swell within us as we mark the solemn march of probation's departing hours, and await the execution of a guilty world! How dread the suspense! how breathless the anxiety!

The world goes on as usual. The farmer is in his field, the merchant in his shop, the drunkard at his cups, the reveller at his revelry, and the sinner at his sin. Violence and strife and iniquity roll on in resistless current, the world is given up to destruction, and yet fears no danger. What a scene! to-night a world's feast, to-morrow a world's funeral! To-night a world's revel, to-morrow a world's ruin! To-night a world's exultation, to-morrow a world's execution! To-night a world's debauch, to-morrow a world's destruction!

The last day dawns. . . . The laborer goes to his toil, the tradesman pursues his calling, the murderer marks his victim, the robber watches for the unwary, the harlot gads about in gay attire, the drunkard cracks his maudlin joke about Noah's Ark, little children join in mockery of the man of God, men shake their heads and say, We're safe enough, and Noah will feel different to-morrow. But hark! The swelling echoes of the distant thunder. . . . See! swift as the eagle's flight, vast inky clouds roll up the sky.—Earth rocks like a storm-tossed vessel beneath the blackened heavens, and on every hand the ground swells and yawns beneath our feet. Who can depict the scene? The floodgates of heaven are opened—the foundations of earth are broken up—the deep rolls up its floods—the waves roar—the winds howl—the clouds gather—the rains de-

ascend—the lightnings blaze—the thunders bellow—sinners wail—joy perishes—hope expires—and all above, beneath, and around is one wild scene of confusion, darkness, anguish and dismay.

What a funeral! The funeral of a godless world! The wide earth was their burial place—the rushing wave their winding-sheet—the swelling thunders their funeral knell—the hanging clouds their gloomy pall,—and the mourners—who were they? Were they not those eight lonely survivors who surveyed in safety the terrific scene? Were they not the angels who once shouted for joy over that now ruined earth? Aye! and was there not sadness in the very heavens, and did it not repent the Lord that he had made man upon the earth?

What a night succeeded that fearful day! No sun, no moon, no stars; no peace, no joy, no hope; but one dread scene of alternate blackness and brightness, of gleaming lightnings, and of booming thunders, of falling torrents and of rushing waves. How different from the previous night! What a change from the music, mirth and blasphemy which were then wide as the world, to the awful roar of deep calling unto deep and thunder answering thunder. So suddenly were they cut off! so fearfully did the storm break in upon their carnal slumbers! Shall I anticipate? Shall I drop a warning in the careless reader's ear? Hear it: "*As it was in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and destroyed them all, so also shall the coming of the Son of Man be.*"

That flood closed the history of that dispensation and of that world. This is distinctly affirmed by the Apostle

who declares that "*The world that then was, being overflowed by water, perished.*"—2 Pet. iii : 6. The history of that world is a sad one, as we have seen. Good at first, evil at last. Created by God for man's happiness—cursed by God for man's transgression,—and destroyed by God for man's ungodliness. Alas, that we should be constrained to say that it furnished but too true an index of human character—always progressive, but progressive towards ruin, always advancing, but advancing to destruction.

A year passed away, and on the towering summit of Mount Ararat, from the door of a strange and weather-beaten structure, there came forth (with *no scoff* to deride or insult them) a solitary family, to stand upon the bosom of a new world. Every thing around was strange. Nothing familiar was visible. Paradise and every thing else which reminded man of the days of human innocence and primeval happiness, had been "pushed by the horned flood" into the watery depths, or buried amid the ruins of some upturned mountain; while the marine remains scattered every where around, gave evidence that the highest summits once lay beneath the level wave, and the whole wide landscape was but a memorial of God's disapprobation of sin and iniquity.

There was a new earth, but not such an one as that whose beauty called forth the anthems of the morning stars and the shouts of the Sons of God. *That* was a comely structure, *this* a disordered ruin. *That* was hallowed by God's blessing, *this* was stricken by his curse. *That* was the peaceful home created for the abode of the happy and the blest, *this* the dilapidated habitation which God's mercy had spared from utter and eternal ruin, and which his love permitted man to inhabit as the scene of new mercies and

of a continued probation. *That* world was good, this evil. *That* full of bliss, this, alas, destined to be full of woe.— But still it was a rest after the tossings on the waves. It was a home for those who deserved no better, and who had no other,—it was a place where God could bless man with summer, winter, seed-time, harvest, food, raiment, grace, mercy, peace, and truth; and where man might honor God by faith, hope, love, obedience, self-denial, and unchanging fidelity; and so seek for glory, and honor, and immortality, and eternal life in the world to come. This was the theatre of man's extended probation.

The rainbow had spanned the heavens with its arch of glory, a new covenant had been made with the race, the oath of God was pledged that the waters of Noah should no more cover the earth, and immediately the race commenced anew their course of sin. Let us proceed to briefly sketch the course of empires and events which go to fill up the history of this present world.

The first object of note is the unfinished Tower of Babel from which the bewildered hosts are retiring confused and dismayed. The families of man thus dispersed, establish their settlements in various quarters of the globe. A brief period developes their true and proper character, and nothing but a storm of fire and brimstone from heaven on the cities of the Plain is sufficient to strike terror to the hearts of offenders, and prevent the universal extension of disorder, sin and shame. The example of "the world that was" availed little towards the reformation of the race. The current of sin rolled on apace. Oppressive and mighty empires arose. We see the proud and cruel dynasty of the Pharaohs, (worthy prototype of American slaveholders and slave hunters) oppressing and pursuing the weak and

the fearful, until finally amid the closing waves of the Red Sea their crimes were expiated, and their power and glory overwhelmed. We see the commencement of the Assyrian empire, founded by Nimrod, rising in strength and grandeur—heaping its gathered treasures within the ramparts and palaces of Nineveh, until at length its increasing and insulting impiety provoked the indignation of the Almighty, and beneath it the power of Assyria was broken forever.

Next upon the stage came Babylon—raging like a mighty lion, scattering and devouring the flock of God, ruling over all the earth, holding its court and displaying its glory upon the banks of the Euphrates, until God numbered the kingdom and finished it, and divided it, and gave it as the spoil and the reward of the Medes and Persians.

The Medo-Persian empire carried its conquests far and near. It was cruel, fierce, and ravenous, in its character; despotic and oppressive in its administration, and continued until smitten by the fierce onslaught of the Macedonian conqueror, its diadem was trampled in the dust.

The Grecian empire sped in its course of conquest to the far distant Indus, spreading the name and fame of the world's conqueror, Alexander, to the remotest lands, and to the remotest ages, until its divided governments, weakened by mutual conflicts, fell a prey to the mighty rulers of the West.

The Roman empire rose from the robber city on the Tiber to be the robber and the ruler of the world—oppressing with an iron hand—breaking in pieces other kingdoms—expanding in its full glory—then broken up and dismembered by external incursions and internal divisions—rearing its “Ten Kingdoms” like so many “horns” of cruelty upon the head of a ferocious beast,—exalting the tripple

crowned Pontiff to the temple of God, and running on through the years of many generations, a course of sin and blood and strife until the present day.

The Eastern empire maintained a struggling existence for many centuries, until swallowed up by the great eastern Antichrist—the dominion reared by the ambitious fanaticism of the Prophet of Mecca, and perpetuated through periods of national vigor and conquest of national pride and cruelty, of national strength and security, to its present state of dotage and dependence, while the Papal Antichrist of the west arose, founded in priestly usurpations, up-built by iniquity, cemented by blood, sustained by cruelty, and crowned by crime—with its wide spread influence, its unlimited power, its unceasing impiety, its protracted war with Jehovah,—with its bulls, its edicts, its decrees and its anathemas,—with its filth, its corruption, its covetousness and its idolatries,—with its tortures, its poisons, its engines of hellish cruelty and malignant hate—and wearing out the remnant of the flock of God, and making this world the theatre of crimes enormous beyond the power of human understanding, and marking with blood and agony no small portion of the history of the world.

The Asiatic nations with their huge and gory systems of idolatry, with their cruelty, oppression, and perfidy, the inhabitants of far distant China, the dwellers in the palm groves of Hindostan, the inhabitants of the islands of the sea, all these have sinned till their iniquities have risen before the Almighty and provoked his wrath. Shall we go further, and speak of the modern nations of Europe? Even now the cup of punishment is placed to their lips, the sword of vengeance gleams above their heads, and ere long prince and ruler, emperor and sultan, kaiser and autocrat

must meet, in their exterminating destruction, the reward of national perjury, oppression, and perfidy.

Shall we follow the star of empire in its westward course? The groans of four millions in a bondage bitterer than that of Egypt, rise mournfully on our ears, and convince us that earth has nothing to expect from *man* but the most determined and invincible iniquity which he is capable of committing.

Oh, how sad the history of the present world! "*The whole world lieth in the wicked one,*" and the refinement and politeness of the present age contrasts strangely with the constant effort to bind heavier burdens on the weak, to rule with more relentless rigor the trembling sons of want, to fraudulently retain the hire of the suffering laborers, to fill up in common with all the nations of the earth the cup of human transgression, and to awake to judgment the vengeful ire of the Lord God omnipotent.

Let us turn from this picture and contemplate the history of the elect disclosed in the records of inspiration.

Shall we commence with Abraham as he forsakes his father's house, as he wanders a pilgrim in many lands, as he builds his altar and erects his tent, as he talks with God and joyfully embraces the promises from his lips? Shall we follow his descendants in all their changeful histories? We see them journeying toward the realm of the Pharaohs, a famine-stricken company of "threescore and ten"—we hear their groans beneath the oppressor's iron hand—we behold them marching forth by hundreds of thousands, defended by that God whose angel of destruction had passed by their sprinkled doors—we hear their cries on the one bank of the Red Sea, and their shouts and songs on the other—we journey with them through the wilderness—

we pass Mount Sinai with its robe of cloud and its crown of fire—we see the overthrow of the rebellious—we behold the sweltering carcasses of the disobedient—we feed on the dropping manna—we drink from the smitten rock—we behold the flying hosts of Amalek—we see the heaped up Jordan stay its flow, the ramparts of Jericho fall, the rulers of the heathen flee, the usurping nations driven asunder, and finally, amid the vine-clad hills and verdant vales of Palestine, amid the water-brooks and springs, the milk and honey, and surrounded by every privilege, they find at last the goodly promised land.

Here we might expect obedience. But alas! to the disgrace of humanity be it told, that the constant tendency of this favored people was to apostacy and sin. Their history is a history of sin and punishment; of repentance and blessing; of revolt and judgment. The writings of the prophets are thickly strewn with reproofs, and are finally closed with the prediction of a threatened curse. The Judges ruled till the people rejected their Almighty King, and received instead a man who was given in anger and removed in wrath.

The reigns of David and Solomon were measurably prosperous, but still marked with guilt, which augmented with succeeding generations, causing them to mock God's messengers, despise his prophets, and murder his children, until from the lips of an insulted God pealed forth the mandate, "*Remove the diadem, take off the crown, abase him that is high, and exalt him that is low. I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him.*" Ezek. xxi: 26, 27. Thenceforth no king possessed the throne of David. The nation of God's choice became the portion of contending powers until well nigh destroyed.

At length, infinite wisdom and compassion manifested itself in one great effort to rescue men from ruin. The herald-angels sang the song of Peace o'er the plains of Bethlehem—the star walked on in its brightness to mark the spot where Jesus lay, and a Prince and a Saviour was granted to the world. But said the chosen race, "*This is the heir: let us kill him, that the inheritance may be ours.*" It was done. Upon a hill-top, strewn with skulls and bones, between two malefactors, beneath darkened skies, amid the tears of disciples, the mocking of Jews, the rocking of earth and the rending of graves, the Son of Man expired. Sinner, he died for you! Believer, he died for you! Reader, he died for you!

Thus earth was moistened by the tears and crimsoned by the blood of the Son of God. But from his death came pardon, and from his resurrection came peace. To his disciples he gave a message of salvation, bidding them to carry it to earth's remotest bounds, and then passed away from earthly shame to heavenly glory, awaiting at God's right hand the subjugation of his foes.

His Gospel has been preached. Beginning at Jerusalem, faithful men have published it in every land. They have thirsted in the desert and chilled upon the mountain; they have crossed the seas and penetrated the forests—they have parted with ease, and perilled even life itself, bearing this blessed message to perdition-bound men. Some have heeded it. For a while it sped swiftly in its conquering flight; but at length it assumed the places and habiliments of human pride and power. Woeful were the succeeding ages. The Church fled to dens and caves, and her pathway was marked by the blood of the faithful, and lit by the martyrs' faggot-fires. Thus the Church went on till the

religion of Christ became the occasion of bloody conflicts, and the man of sin enthroned himself in God's own temple. The dawning light of the Reformation gave a ray of hope to the struggling Church, and by the movements of Divine Providence they have been for the most part delivered from their persecutors. But still they turn away from God. The spirit and the practice of holy men of old is rarely to be found. Garnished temples, gorgeous altars, broad phylacteries, and long prayers, are numerous; but faithful ministers, reprovers of wrong, pleaders for right, haters of evil, rebukers of oppression and sin, are very few indeed.

A sickly, hollow religion, is the religion of the day—an educated, polished, and attenuated religion—a polite and fashionable religion—a religion that cuts the rebukes of slavery out of Sunday-school books and Tract Society volumes. A religion whose ministers go to the communion table and break the consecrated bread to oppressors, to slave owners, and buyers and sellers, and breeders!—And shall not God judge and visit upon such a church? Shall not fearfulness surprise the hypocrites? Shall not the sinners in Zion be afraid?

Earth speeds on in her course of folly. She hastens to her goal—the goal of destruction. Already the premonitory throes of her final travail are coming upon her. The nations are awake! The ring of hammer and anvil are heard as they beat their plow-shares into swords, and their pruning hooks into spears. Strength is infused into the weak. Men have gone forth to make the stirring proclamation, “*prepare war among the Gentiles!*” The clouds gather. The thunders mutter. The storm of wrath rolls up the sky. O Earth! *Earth!* EARTH! Thou hast drunk the blood of prophets, and hidden the ashes of

spins, and borne the curse of God for long, long ages past. Thy final travail shall speedily come.

But while the world that now is moves onward in its mighty race, the inhabitants of it are, and are to be, mostly unconscious of the nearness of the impending catastrophe: not on account of lack of evidence, but on account of the lack of faith. Men are not necessarily in darkness, that that day should overtake them as a thief. The bursting buds of the forest trees are not more unmistakable indications of the approach of summer, than that the signs of these times are of the speedy consummation of the present age. The child of God is warned to know by these unmistakable tokens that the kingdom of God is nigh at hand.

But what availeth warning? Did it save Jerusalem? Did it save Tyre? Did it save Babylon? Did it save Egypt? Did it save the Antediluvians? Did it save the Sodomites? And will it save *this present generation*? Of what avail are signs in heaven above and in earth beneath? Of what avail are the mighty roarings of the sea and the waves thereof? Of what avail is the distress of nations and perplexity that pervades the world? Of what avail are the premonitory thunders that mutter in the distant heavens, and the premonitory shocks that jar the distant earth? Of what avail are those portentous clouds of darkness that overhang the nations, or those fierce lightnings that gleam in red fury above them? Will all these things be heeded by wicked men? Hark! "*The wise shall understand, but the wicked shall do wickedly, and none of the wicked shall understand.*" And so, notwithstanding the amazing efforts put forth in this last hour of this dispensation,—notwithstanding God has sent his messengers, rising up early and sending them,—yet, "*As*

it was in the days of Noah and as it was in the days of Lot, so also shall the coming of the Son of man be."

Alas that it must be so! But so it is. Men will dream on until God shuts the door, breaks up the foundations of the great abyss and opens the floodgates of heaven. Men will riot on till the angels gather the just from their midst and pour the fiery storm upon their heads. Men will say, "My Lord delayeth his coming" until his sign glares in the darkened sky, and all heaven is flooded with the glory of his presence. Men will jest and mock until all the tribes of the earth begin to mourn. Men will sleep in sin till the last trumpet wakes them, and refuse to pray till they pray to rocks and mountains! Ah, yes, and scoffers will enquire in mockery, where is the promise of His coming, until the heavens are kindling with nature's final fires.

The concluding period of the history of the world that now is, as sketched by inspiration, is dark, cheerless, and stormy. Iniquity abounds. Love waxes cold. Evil men and seducers wax worse and worse. Men will not endure sound doctrine. Perilous times come. Men have a form of godliness, and deny the power thereof. Men, like Jannes and Jambres of old, resist the truth by their counterfeits and imitations. Scoffers walk after their own lusts. Evil servants smite their fellows. Faith is almost extinct in the earth. The Church is like the widow crying day and night. The world are secure and careless. The elements of strife are abroad. The whirlwind rises from the coasts of the earth. The unclean spirits gather the nations to battle. The kings of the earth assemble for fierce and final conflict. Armageddon gleams with glittering armor, and then it swims with flowing blood. The dispensation of God's mercy to this present world closes up. The

night grows darker and darker, the clouds thicker and thicker, the storm fiercer and fiercer, the riot wilder and wilder, until the red blaze of the conflagration bursts along the darkened heavens, and the Son of God is revealed.

"But the heavens and earth, which are now, by the same word, are kept in store reserved unto FIRE against the day of judgment and perdition of ungodly men. The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come, as a thief in the night; in the WHICH the HEAVENS shall pass away with a great noise, and the ELEMENTS shall MELT with fervent HEAT, the EARTH also; and the works that are therein shall be BURNED UP. Seeing then that all these things shall be DISSOLVED, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, WHEREIN the heavens being ON FIRE shall be DISSOLVED and the ELEMENTS shall MELT with fervent HEAT? Nevertheless we according to HIS PROMISE, look for NEW HEAVENS and a NEW EARTH wherein dwelleth RIGHTEOUSNESS," 2 Pet. iii.

Here is the conclusion of the history of the world that now is, as forewritten by the inspired penman. In the midst of earth's carnal and ungodly slumber the day of the Lord shall come. And oh! what a day! Silent, stealthy, thief-like it comes. That day is a day of darkness and gloominess, a day of clouds and thick darkness. That day, like the pillar of cloud, is light to Israel and dark to Egypt. Light to those weeping ones who will find that joy cometh in the morning. But that day of joy is the night of despair to a guilty world! What a day!

How the thunders shall shake the departing heavens. How the flames shall melt the solid ground! How the works of man shall perish and the joys of man depart! O reader, will that day bring joy or sorrow to your heart? Thus shall God purge the world of sin. Thus shall the works of man be burned up, ere the works of God can be displayed in the fulness of their perfection. So God shall wipe out the serpent's burning trail, and unbind the burdening curse from the bosom of a groaning earth.

But what is beyond? Is it non-existence? Is it a sea of lava? Is it a world-ruin left floating a vast wreck in space, to show the danger of transgression and of sin? Ah, no.

A glorious future is yet in reserve for this curse-burdened, groaning world. Yes, notwithstanding iniquity must come, and judgment must come, and fire must come, and ruin must come, yet that God who rolled back the surging waters of the deluge, and smiled benignly on the emerging earth, shall call forth "from the conflagrant mass, purged and refined," a fairer world; shall clothe it with a deeper verdure, shall beautify it with the trees of God, shall garland it with Sharon's roses, shall roll crystal rivers through its wastes, and call forth sparkling fountains in its deserts, shall hang a brighter bow of promise in its heavens than Noah ever saw, shall bless it as he never blessed Eden of old; shall plant Jerusalem from above as a gem of unfading beauty upon its verdant bosom, and shall welcome His people to it as their resting place, the Paradise of God.

This was the blest landscape that lay before the eyes of the apostle. And it was no phantom of his imagination, it was no dream of a disordered brain. Nay! "*We, according to his promise, look for a NEW HEAVEN and a NEW EARTH.*" Listen to that Prophet whose lips were

enkindled by fire from the altar of God. "*Behold I create NEW HEAVENS and a NEW EARTH, and the former shall not be remembered, nor come into mind.*" This is the imperishable "*promise*" that stands written in the Scriptures of Truth, and which is handed down for the consolation of the exiled flock of God. And then as we reach the last pages of divine revelation, we discern the same glowing scenes. "*Behold I create all things new!*" peals forth sublimely from the eternal throne. The work is done. The rubbish and wreck of a former creation has passed away. The sea is no more. The palace of the King of kings descends—heaven and earth are filled with one glory—God dwells with men and wipes away their tears—and death, and sorrow, and crying, and pain have disappeared forever. The gates of pearl are wide open. The streets of gold echo the tread of immortal hosts; the jasper walls resound with matchless melody, as the ransomed come with songs and everlasting joy upon their heads. The palms wave on high—the harpings swell amid the golden arches—the song of Moses rolls its rapturous melody around—and mingling with it, and rolling full and free its thunder-notes as high as heaven, is heard the song "Worthy the Lamb that was slain!" Reader, will you be there?

This is the *third world*, and here the "third heaven" to which Paul in rapturous vision was caught away, shall bend lovingly to embrace an earth so fair. It is termed by the Saviour "the Regeneration" in which the apostles shall be enthroned beside their Lord. Matt. xix. 28. It is an uncursed, a sorrowless, a tearless world. It is a world where righteousness dwells. Sin and pollution are eternally exiled from its holy borders, and naught shall mar the peace of the blessed or cast gloom upon its beautiful face.

Friend, Three Worlds are before your mind as exhibited in the Word of God. One of them is past. Another is now in being, but it "passeth away," its course is well nigh run, it waxeth old as doth a garment, and groaneth beneath the burden of the curse of God. It rolls on towards a fiery abyss—it is "reserved unto fire." Another is "the world to come whereof we speak." Heb. ii. 5.—Choose now *your* world! Remember that Jesus died to redeem you from "*this present evil world.*" Will you then cling to it? Will you choose it as your home?—Will you have your treasure here? Will you seek earth's honors? Will you share its pleasures? Will you love its wealth? Have then the world! Riot on. Sin on. Forget God. Forget Christ. Forget Gethsemane. Forget Calvary. Forget the deluge. Forget the cities of the Plain. Forget alike God's mercies and his judgments until they burst upon you and then!—"weeping and wailing and gnashing of teeth."

Christian, seeing we look for such things, let us be holy. Eternal glories are in prospect. Let us seek them. Cast off the world. Throw pleasure aside. Strive for an abundant entrance. Fight the good fight. Run the race. O, hasten to finish thy work. Weep over the perishing. Beseech men to be reconciled to God. Save some. One at least. One to sing eternally. One to dwell in Paradise restored. Delay not. The Judge is at the door.—May we escape the things that are coming on the earth, and meet at the judgment uncondemned. Amen.

THE LAST DAYS.

BY H. L. HASTINGS.

THE period of human probation is not one wide waste of unmeasured ages. It is on the contrary a definite space, selected by the Divine ruler as the appropriate time for the accomplishment of certain important purposes. Of all the ages that have measured man's misspent existence, none have been accidental. All have been marked with the utmost exactness, by that God with whom one day "*is as a thousand years, and a thousand years as one day,*" and who has marked the bounds of human habitation, and "*determined the times before appointed.*" 2 Pet. iii. 8. Acts xvii. 26.

Hence every important event in human history has its appointed time of accomplishment. It was in "*the self same day,*" appointed by God, that Israel was delivered from the Egyptian yoke. Exod. xii. 14. It was at the end of a specified period, that the King of Babylon was to be punished, and the weepers by Babel's silent waters delivered from oppression. Jer. xxv. 11, 12. It was "*when the fullness of time was come*" that God sent forth his Son into the world. Gal. iv. 4. It was "*in due time*" that "*Christ died for the ungodly.*" Rom. v. 6. And so the final ingathering and uniting of all the ransomed of the

Lord, whether in heaven or earth, is to be "*in the dispensation of the fullness of times.*" Eph. i. 10.

The various periods that stretch themselves into the receding past and into the approaching future, find in the Scriptures their appropriate and distinctive designations. Thus the period of the old world's history is termed "*the days that were before the flood.*" Matt. xxiv. 38. The period of wandering in the wilderness is termed "*the day of temptation.*" Heb. iii. 8. The period of Mosaic Law and prophetic inspiration, passes under the general designation of "*Old time.*" Matt. v. 21; 2 Pet. i. 21. The ages of Gentile ignorance and transgression are termed, "*the times of this ignorance.*" Acts xvii. 30. The preaching of Jesus and his apostles introduced "*the time of reformation.*" Heb. ix. 10—the "*accepted time*" and "*the day of salvation.*" 2 Cor. vi. 2. The time from Christ's ascension to his revelation in glory is "*the last time,*" "*the last days,*" "*the times of the Gentiles*"—Luke xxi. 24. While beyond earth's scene of toil and strife, are the "*times of restitution,*" "*the times of refreshing,*" the "*times*" of Christ. Acts iii. 19–21; 1 Tim. vi. 15. And the glad and glorious future, which is presented as the theatre of the full revelation of God's exceeding love to fallen man, is termed "*the ages to come,*" throughout whose eternal succession the saints shall ascribe glory to God through Jesus Christ. Eph. ii. 7; iii. 21.

It is to a consideration of one of these periods, namely, "*The Last Days,*" or "*The Last Time,*" that we wish to direct the reader's attention. The expression "*the last days,*" it will be remembered, has an import more or less extensive according to the *period* in which it is used. Thus, as the pilgrim, while on a journey of six thousand

miles, having passed *one-third* of the distance, would look forward to the last *two thousand*, as the last miles, so the prophets saw the whole Christian dispensation as *The Last Days*; and as the pilgrim after traveling *four thousand* miles of his journey would naturally at times speak of being already on the *last part* of it, and yet, at other times, would speak of the *last miles as yet in the future*, and immediately preceding and extending to the journey's end; so the *Apostles*, standing at the commencement of the Gospel age, at times represent themselves as living in "*the last days*," and then again speak of those days as being yet in the future, and extending to and closing with the conclusion of the church's long journey in a groaning world. One thing, however, is clear, that the expression, "*The Last Days*," in its most comprehensive sense, cannot embrace more than the *last half* of the specified period. And so, as the Apostles spoke of living "*in the last days*," or "*last time*," the conclusion is inevitable, that the world's allotted period was *then more than half expired*,—that "*the night was far spent and the day was at hand*," Rom. xiii. 12, and that the vain imaginations of those men who fancy that myriads of ages will pass ere the end of this dispensation, are entirely destitute of truth.

The view which we shall take of "*the last days*" will include that period in its widest as well as its most limited signification. We shall view it as extending from the cross to the crown—from Calvary to Zion,—and also, as having especial reference to the concluding period of the present dispensation. We shall show that the period of "*the last days*" is *peculiar* in its character, and marked by *peculiar circumstances*,—marked by peculiar manifestations of divine goodness, and also by peculiar manifestations of

human guilt and depravity. We shall take the word of God as our guide, and shall let those who were "moved by the Holy Ghost" to write and speak, declare the character of this important period. And may we be enabled to sit meekly at their feet to learn and to believe.

I. WE SAY THEN, THAT "THE LAST DAYS" WERE TO BE MARKED BY PECULIAR MANIFESTATIONS OF DIVINE GOODNESS.

And FIRST: *These days were to be* INTRODUCED *by the* PERSONAL *manifestation and ministration of the* SON OF GOD.

The faint and doubtful utterances of the prophets in days gone by, gave place to something less obscure. Visions, dreams, types and ceremonies, by means of which divine instruction was wont to be communicated, were displaced, and "*God who at sundry times and in divers manners spake unto the fathers by the prophets, hath in THESE LAST DAYS spoken unto us* BY HIS SON." Heb. 1: 1-2. High above the plains of Bethlehem rung the joyous anthem of the herald angels, and brightly shone the guiding star, telling with its silent beaming where the young child lay. The long expected Saviour was born—the woman's conquering seed—the seed of Abraham, in whom all the world should be blessed,—the Son of David whose dominion should be to the ends of the earth,—the Ruler whose goings forth had been of old from everlasting,—the Wonderful, Counsellor, Mighty God, everlasting Father and Prince of Peace,—the "*Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in THESE LAST TIMES for you who by him do believe in God that raised him from the dead.*" 1 Peter i: 19-21. To the husbandmen who had before stoned the 'servants' the 'SON' was sent, Matt. xxi. 37. The Desire of all nations, the expected deliverer of the

people of God, the star that was to rise out of Jacob—Immanuel—God manifest in the flesh, appeared and introduced by the works he wrought, the life he lived, the preaching that he preached, and the death that he died "*The last days.*"

SECOND: *The Last days were to be marked by the especial outpouring of the Holy Spirit.*

Previously the influence of the Spirit was comparatively restricted in its manifestations. Prophets and "*holy men of God spake as they were moved by the Holy Ghost.*" 2 Pet. i. 21. Leaders and reformers were raised up and prepared for emergencies by the same influence, and on rare occasions the spirit of prophecy rested upon private individuals, but the earnest exclamation of Moses, "*Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them,*" was to have its realization only in "*The Last days.*" Thus by the prophet Joel God had declared that this blessing should be granted.

And it shall come to pass IN THE LAST DAYS, saith God. I will POUR OUT OF MY SPIRIT upon ALL FLESH and your SONS and your DAUGHTERS shall PROPHECY, and your YOUNG MEN shall see visions, and your OLD MEN shall dream dreams: and on my SERVANTS, and on my HAND-MAIDENS, I will POUR OUT in those days of MY SPIRIT: and THEY SHALL PROPHECY." Acts iii. 17, 18. On the day of Pentecost the infant church received "*the promise of the Father,*" were "*baptized with the Holy Ghost,*" and "*endowed with power from on high.*" Luke xxiv. 49. Acts i. 4, 5, 8. Thus the "*ministration of the Spirit*" was introduced which exceeded in glory the ministration of condemnation which was written and engraven upon stones amid the voices and thunderings and lightnings of Mount

Sinai. Those gifts which were once granted to a few "*holy men*," were now opened for all the faithful. Servants and handmaids—sons and daughters, were alike to receive the spirit and prophecy. Those dreams and visions of God which were anciently granted to the prophets were now so extended that "young men" were to "*dream dreams*" and "old men" to "*see visions*." The promise was not only to the Jewish nation, but to "*all that were afar off*," even as many as the Lord should call. The Apostles preached the gospel "*with the HOLY GHOST sent down from heaven*," "*in demonstration of the SPIRIT*," "*God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the HOLY GHOST, according to his will*." Heb. ii. 4. The baptism of the Spirit attended the first preaching of the gospel to the Gentiles, Acts xi. 15; it gave an unearthly energy to the unlettered fishermen of Galilee; it taught them the strange and various languages of different lands, it gave them a boldness that nothing could daunt, and a power that was irresistible. It brought all things to their remembrance—it comforted their hearts—it directed their labors—and it helped their infirmities. And it has been the *strength* and *power* of every minister of Christ from that day to this. He that would win souls and be approved of God as a faithful servant, must "*be filled with the Spirit*"—must be "*led by the Spirit*"—must "*walk in the Spirit*," and then, enabled thus to discern the truth, and empowered thus to declare it in the ears of the perishing; he will turn many to righteousness, and finally shine amid the heavenly glory as a star forever and ever. Blessed is that servant! Glorious shall be his unfading crown, and pure beyond description his everlasting joys.

THIRD: *The last days were to be marked by an extension of the BLESSINGS OF GOD to EVERY NATION on the earth.*

The Jewish religion was never intended to be universal in its extent. That were an impossibility. Three times a year must the Jews appear in Jerusalem before the Lord. But none could do this save the dwellers in Palestine and the adjacent countries. The Jewish was essentially a national religion, destitute of that spirit of extension and progression which characterized Christianity. But in "*the last days*" the middle wall of partition was broken down—the spirit was poured upon "*all flesh*"—in Christ there was neither Jew nor Greek, male or female, bond or free—the yoke of burdensome rites was broken off, and the law of commandments, the handwriting of ordinances was "*abolished,*" "*blotted out,*" and "*nailed*" to the gory cross of Christ. The temple worship at Jerusalem gave place to the sincere adoration of those who worshipped "*in spirit and in truth,*" whether in Jerusalem, Samaria, or the uttermost parts of the earth.—John iv. 23. The Gentiles became "*fellow-heirs*" by faith of Gospel blessings. Eph. iii. 6. The whole church became a "*royal priesthood*" whose "*Great High priest*" appeared before God in their behalf. The thankofferings of ancient times were exchanged for the devout homage of grateful hearts—the sacrifices of bulls and goats gave place to "*living sacrifices, holy and acceptable in his sight.*" The '*yoke*' became '*easy,*' the '*burden*' '*light,*' and the gospel thus adapted to human necessities was presented to the race. The apostles were bidden to "*go into all the world,*" and, assured of their Master's presence, they were to "*preach the gospel to every creature.*" They went forth and preached everywhere. No longer circumscribed by

the limits of Judea—no longer confined in their efforts to a single nation, their *field was "the world."* Standing on Calvary, they had looked out on a *world* condemned and ruined—standing by the open sepulchre, they believed on him who rose for the justification of sinners for whom he died—standing on Mount Olivet, they had gazed after the departing mediator and intercessor, and now, as the baptism of the Spirit was upon them, faith's eye looked upwards and beheld Jesus enthroned amid the glory of the highest heavens, and sounding in the ears of the perishing race the glorious invitation, "*Look unto me and be ye SAVED, ALL THE ENDS OF THE EARTH.*" Is. xlv. 22.

Inspired with such a message, baptized in such a spirit, sent forth by such a leader, commissioned for such a work, no wonder that their words prevailed. No wonder that men believed, when added to all this were signs and wonders exceeding human power. No wonder that their hearts were full of courage and of hope. *Three thousand* believed in a day, and that number was speedily augmented to *five thousand* through the blessing of God, notwithstanding all the malice and the art of enemies. And from that time the gospel has shed light and glory into all the earth.

FOURTH: *The last days were to be marked by a CLEARER REVELATION of divine TRUTH than was granted to previous dispensations.*

The single promise uttered in Eden was expanded into numerous "*promises exceeding great and precious*"—the types and shadows were no longer needed when the "*good things to come*" were realized.—The law given by Moses was *good*, but oh! how much better was "*grace and TRUTH*" which came by Jesus Christ! The old covenant was good, but this was a "*better covenant*," based upon "*better pro*

misses,' and furnishing ground for a "*better hope*" of a "*better resurrection*," and "*a better country*." The great problem, "*How can man be just with God?*" was solved on Calvary. The important question, "*If a man die shall he live again?*" was answered at Joseph's opened sepulchre—the prophecies grew vivid as they received their fulfillment, and the sacred word glowed with the strange lustre of a double inspiration when quoted anew by the Apostles of the Lamb. The kingdom of God was more fully preached, the glorious advent of Messiah more clearly taught, the way of salvation more perfectly displayed—life and immortality were brought to light—the world to come was rolled up in rapturous vision—the holy Jerusalem rose in sublime and blissful prospect—the harpings of the blest fell sweetly on the pilgrim's ear, and the world of bliss, with its joys, its songs, its palms, its crowns of glory; its robes of white; its adoring myriads; its rejoicing angels; its eternal King; and its endless blessedness; were revealed as they never were before, in "*the Revelation of Jesus Christ*."

Were we now standing amid the opening glories of the new dispensation, how should we estimate the anticipated success of the gospel? Taking as a basis the fact that thousands had been converted in a single day—that there were then *five thousand* Christians in Jerusalem—that the gospel was potent to save—that its believers were full of ardor—that the Holy Ghost attended the word; what might have been expected? Surely we might have easily believed that those five thousand Christians could each of them, in the course of the *year*, bring *one* sinner to God.

Then the succeeding year might witness a similar effort on the part of ten thousand Christians, with a similar

result; and proceeding in this moderate ratio at the end of *eighteen years* the converts would number more than *thirteen hundred millions*, a number far greater than the population of the earth. And after making every allowance for sickness, old age, and death, the conclusion remains that had each Christian brought a single soul to God every year, the *world* would have been *all converted* within *twenty years* from the day of Pentecost.

And what should hinder the accomplishment of this work? Were not the means adequate? Was not the salvation desirable? Did not Jesus die for all? Was he not able to save to the uttermost? Were not the water of life free? Why, then, might not the *children* of those days have spent their manhood's strength in a converted world? And why might not those whose heads were then white with age, have yet beheld the sun of righteousness shining in cloudless splendor from pole to pole ere they should depart in peace, having seen the salvation of the Lord?

Alas! that after eighteen hundred years of toil on the part of God's faithful servants, facts should wring from our hearts the sad confession, that of the *thousand millions* of people this rebellious world, probably not *one twentieth* are faithful followers of Jesus Christ. And how passing strange is it that after this sad experiment on so vast a scale—this awful demonstration that "*men love darkness rather than light*"—yet men professing to be ministers of Christ, will sit in their easy chairs, or stand in their gorgeous pulpits and proclaim the speedy conversion of the world, forgetting that even now the sword of vengeance gleams aloft, and in the midst of "*Peace and safety, sudden destruction cometh upon them.*" 1 Thea. v. 3.

And now, having considered the manifestations of divine goodness which were to mark "*the last days*"—the coming of Christ,—the outpouring of the Spirit,—the extension of the gospel,—and the full and lucid manifestation of divine truth, all of which exhibit the amazing love of God to fallen man, we must turn to the other side of the page, to complete the picture of "*the last days*," by proving from the Scriptures that—

II. THE LAST DAYS WERE TO BE MARKED BY PECULIAR MANIFESTATIONS OF HUMAN GUILT, DEPRAVITY AND REBELLION.

"*Shall we continue in sin that grace may abound?*" was the inquiry of the Apostle. This course, so abhorrent to every child of God, appears to be the constant and settled policy of this rebellious world. Did God spare man's forfeited existence after the first transgression? and did not man in return fill the world with violence? Did he water the verdant valley of Jordan? and were not the men of Sodom "*sinner exceedingly?*" Did he deliver Israel from Egyptian thralldom? and did not they rebel and murmur in the desert? Did he crown them with goodness in Canaan? and did not they go whoring after other gods? Did he place his sanctuary among them? and did not they insult him in the chambers of imagery? Did he send his Son to bless them? and did they not hang him on Calvary's cross? Did he send his gospel into all the world? and has not the world rejected it, and despised it, and derided it to this day? So *always* where grace has abounded, sin has also abounded, and especially in "*the last days.*" But more particularly—

FIRST: *The last days were to be marked by the most determined opposition to Christ.* Till there was a true

Christ, there could be no *Antichrists*; but as soon as the one appeared bringing blessings, the other followed with curses for mankind. Says the Apostle: "*Little children, it is THE LAST TIME: and as ye have heard that ANTICHRIST shall come, even now there are MANY ANTICHRISTS, whereby we know that it is THE LAST TIME.*"—1 John ii: 18. He knew that "*the last time*" was to be marked by a gigantic manifestation of rebellion and opposition to God; and, as in the very commencement of the Christian dispensation he met on every hand the workings of "*the mystery of iniquity*," and the many denials of Christ, he could say "*this is that spirit of ANTICHRIST, whereof ye HAVE HEARD that it SHOULD COME, and even NOW ALREADY is it in the world,*" 1 John iv: 3—even then the fiendish form of "*the enemy*" might be discerned stalking amid the darkness and scattering his tares, while careless servants slept. Tares, too, that human effort should never eradicate or pluck up, but which were to "*grow together*" in all their rank luxuriance until gathered out and cast into the "*furnace of fire*," by those vengeful angels who shall reap the final harvest of the earth. Even then the warring agencies were in motion, and the spirit of deadly enmity against the Most High was fast developing itself, and by this sad sign they knew that they were in "*the last time.*" This was only one feature of human guilt. A more alarming and melancholy characteristic is—

SECOND: *The last days were to be marked by a wide-spread and fatal APOSTACY.* It was not enough that Jews must persecute Christ, but Judas must betray him. And the sorrow of Jesus, amid all his cruel mockings and scorings, never rose so high and sunk so deep, as when his sad eye caught a glimpse of Peter denying him with

oaths and curses. And was not this the hour (if ever) in which Peter gave his sanction to the papal pontiff? Certainly in those bitter oaths and curses we do see something akin to that river of blasphemy that has rolled for ages from that "*mouth speaking great words against the Most High.*"—Dan. vii. 8, 25.

The grand outlines of this apostasy are sketched by the Apostle Paul, 1 Tim. iv. 1-6. FIRST: "*In the LATTER TIMES some shall depart from the faith.*" And does not the great apostasy of the Romish church, to say nothing of the corruptness of the Greek communion, afford an awful verification of this solemn prophecy? "*The faith*" was in the Bible—Rome has burned it. "*The faith*" was in the Church—Rome has persecuted it. "*The faith*" was the Gospel of Christ, and Rome has tried to exterminate it. SECOND: The Apostates were to give "*heed to πνευμασι πλανοις pneumasi plánois, vagabond, or wandering spirits.*" And though the unbelief of the past generation may have cast aside God's warnings concerning *evil spirits*, do not the recent developments of the malignant and impious influence of seducing or *vagabond* spirits, coming like vagrants from their "spheres" of darkness, to delude the ungodly, afford us sufficient evidence that the Apostles were not mistaken when they taught that a stern struggle was going on between them and the "*Prince of the power of the air,*"—"The rulers of the darkness of this world?" And is not this new development of Satanic spiritual power a key to unlock the miracles and mysteries that have attended the Papal Church in her departure from the faith? THIRD: Giving heed to "*doctrines of devils.*" These were either doctrines taught by demons, (and if so, was it not fulfilled in the visions and

hallucinaticus so prevalent in monkish tales?) or else they were doctrines *concerning demons*, namely, saint worship—with the Romish notions of departed souls in Heaven, Hell, and Purgatory, so like the *doctrines of demons* held by the heathen before them. **FOURTH**: “*Speaking lies in hypocrisy.*” And the marvelous tales of relics, visions and miracles, so fruitful of gold, together with the forgeries, deceptions and pious frauds of rapacious and remorseless Romish ecclesiastics, are sufficient evidence that while “*speaking lies in hypocrisy*” they had “*their consciences seared as with an hot iron.*” **FIFTH**: Over the door of every monastery where dissolute monks and friars waste their years; above the gate of every nunnery where incarcerated females are locked in the embraces of lecherous priests; upon the commission of every Romish ecclesiastic, from the lordly Pontiff to the meanest friar,—upon the frequent laws and vows that bind them to celibacy, but *not* to chastity,—we may inscribe “*Forbidding to marry.*” While the numerous *fasts* that embellish the Romish calendar point out besides these characteristics, a **SIXTH**, “*Commanding to abstain from meats.*”

Such *was to be* the character of the apostates of “*The latter times,*” and such *have been* the characteristics of those whose history is written among the direst curses and abominations of the earth. A somewhat similar manifestation of wickedness is sketched by the same master hand in another epistle. 2 Thess. ii: 3–12. Certain events were to occur before the deliverance of the Church. Hence that day could not come except there came first “*a falling away.*” The “*Man of Sin*” must be revealed—like Judas “*The Son of Perdition*” (John xvii. 12)—opposing and exalting himself above God, and sitting in the temple of

God, he was to assume the rights and privileges of divinity. Human efforts to remove this "mystery of iniquity," or to root up the tares from among the wheat before the final harvest, would prove abortive. Matt. xiii. 30. And the usurper was only to be dethroned by the Lord, who should consume him "*with the Spirit of his mouth*" and "*destroy him by the brightness of his coming.*"

The "strong delusions" that encompassed those "*who believed not the truth,*" were to gather their meshes still closer about them, until they should "*all be damned,*" who "*had pleasure in unrighteousness,*" and the veil of darkness would only be lifted from their eyes as they plunged downward to perdition at last.

THIRD: *The last days were to be noted for OPPRESSION and INJUSTICE.*

I have sometimes fancied the Apostle James, risen from his martyr-grave, and standing upon some lofty height, over looking a sinful world, glancing from scene to scene, until at length his eye rests upon the suffering bondmen in the rice-swamps and cotton-fields of the south, as they groan beneath the oppressor's iron hand,—and then I have heard from his lips, those burning words that have come rolling down to us through eighteen hundred years: "*Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is CANKERED; and the RUST of them shall be a WITNESS AGAINST YOU, and shall EAT YOUR FLESH as it were FIRE. Ye have heaped treasure together for the LAST DAYS. Behold the HIRE of the LABORERS who have REAPED upon YOUR FIELDS, which is of YOU kept back by FRAUD, CRIETH; and the CRIES of them which have REAPED are entered into the ears of the*

LORD OF SABAOth. *Ye have lived in pleasure on the earth, and been WANTON; ye have nourished your hearts as in a day of slaughter; ye have CONDEMNED and KILLED the JUST, and HE DOth NOT RESIST YOU.*" James v. 1-6. What a torrent of rebuke! Would to God that every oppressor might read it with tingling ears, and repent in dust and ashes before the Lord. But no, instead of that, from those piles of hoarded silver, and cankered gold, they contribute to send *this message* to heathen lands! Think of it. This curse of God reprinted by the accursed, (as if Judas should organize a Bible Society, and cast his thirty pieces of silver into the treasury thereof!) But, oh! how sweetly the Apostle turns from the rotting wealth, the moth-eaten garments, and the hoarded gains, to console the afflicted and suffering ones. "*Be PATIENT, therefore, brethren, unto the COMING OF THE LORD. Behold, the husbandman WAITETH for the precious fruit of the earth, and hath LONG PATIENCE for it till he receive the early and latter rain. Be ye also PATIENT; STABLISH YOUR HEARTS, for THE COMING OF THE LORD DRAWETH NIGH. Grudge not one against another, brethren, lest ye be condemned; behold THE JUDGE STANDETH BEFORE THE DOOR. Take my brethren the orophets . . . as an example of suffering affliction, and of patience. Behold we count them HAPPY which endure.*" Jam. v. 7-10.

This is the consolation of the afflicted bondman. Not a rotten system of government; not the devices of office-seeking politicians and slimy demagogues; not in the long delayed promise of human help, but "**THE COMING OF THE LORD DRAWETH NIGH!**" "**THE JUDGE STANDETH BEFORE THE DOOR**" This is apostolic consolation, and *this*, better

than any other, will enable them to *subdue their hearts* with an unshrinking faith and a joyful hope.

And this is the inspired description of the last days—days of oppression, guilt, luxury, and wantonness. And the groans and sighs of the bondmen shall never cease until the great Emancipator shall “*proclaim liberty to the captives and the opening of prison doors to them that are bound.*” Is. lxi. 1. Surrounded by oppression—remembering those in bonds as bound with them; and convinced by this that we are now in the last days, we look with longing hearts and eyes for the appearance of that great Deliverer, whose coming draweth so nigh. To the sighing bondman we say, “*Be patient unto the coming of the Lord,*”—soon shall the glory of the ascending day-star guide each child of God to liberty and rest.

FOURTH: *The Last Days were to be times of GREAT PERIL to the Church of God.*

To this fact Paul bears solemn witness in the last Epistle that he wrote. 2 Tim. iii. 1–9. “*In the last days perilous times shall come.*” The professed church in her present deplorable state is accurately described in this inspired prediction of the Last Days. Men were to be “*covetous, lovers of their own selves.*” They are so now. They were to be “*boasters, proud, blasphemers.*” They are so now. They were to be “*disobedient to parents.*” They are so now. They were to be “*unthankful, unholy*”—(not like “*holy men of old*”)—they are so now. They were to be “*without natural affection,*” the warm bond of social life; it is so now. They were to be “*truce-breakers*”—false to their word, “*false accusers*” or slanderers, “*incontinent*” or unchaste, with lusts and passions unbridled; they are so now, as every observer knows. They

were to be "*fierce*," and the rest with which professed Christians plunge into scenes of blood and carnage, fighting like devils, is a comment on the prediction. They were to be "*despisers of those that are good*"—and now a brainless fop, a wealthy scoundrel, a bloody hero, or a fashionable whoremonger, are honored far more than the faithful servants of God. They were to be "*traitors*;" they are treacherous both to God and man. They were to be "*heady*," or willful and insolent, "*high-minded*," not condescending: "*to men of low estate*;" they are so to-day. They were to be "*lovers of pleasures more than lovers of God*"—going to a church feast, but not to the place of prayer; seeking honor of men rather than of God, and making five times the sacrifices to gratify their worldly desires that they will to feed the poor, clothe the naked, or sustain the cause of God. Does not this describe the great majority of church goers to-day? But there is another feature, "*Having a form of godliness but denying the power thereof*;" and this feature—this stolen livery of heaven, distinguishes them from the heathen world, and marks them as the *professed church of the present day*. Having a form of godliness, but rejecting and disowning its sanctifying, restraining, and controlling influence, they creep into houses and lead captive the weak, laden with divers lusts—lusts of the flesh, lusts of the eye and all the rest, and though "*ever learning*" and appending to their names great titles, yet they are "*never able to come to the knowledge of the*" stern and solemn "*truth*" of God. Thus like Jannes and Jambres, they resist it by traditionary counterfeits, and they shall soon receive a similar exposure and overthrow. And the solemn injunction of the apostle is, "*From such turn away.*" These are the "*runners*" that bear the

church-~~ever~~ *was*, in these last days. These are the dangers that threaten the unwary. O, who can escape them all? Thank God, he "giveth the more grace" to these who trust in him!

FIFTH: *The Last Days were to be noted for SCOFFERS and MOCKERS at the doctrine of the coming of the Lord.*

"Knowing this first, that there shall come IN THE LAST DAYS SCOFFERS, walking after their own lusts, and saying where is the promise of HIS COMING? for since the fathers fell asleep, all things continue as they were from the beginning of creation." 2 Pet. iii. 3-4. "But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how that they told you there should be MOCKERS in the LAST TIME, who should walk after their own ungodly lusts." Jude 17-18. And have not these predictions been fulfilled? Have not the scoffers come? Surely, the last days are upon us. There are *theological* scoffers who locate "His coming" in the past, or spiritualize it till, like the baseless fabric of a vision, no wreck is left behind. There are *geological* scoffers, who pretend that the dumb rocks dispute their Maker's living Word, saying, "*all things continue as they were from the beginning of creation.*" There are *spiritualist* scoffers, who have learned from the familiar spirits of the dead, that "*know not any thing,*" Eccl. ix. 5, or from *Satan* transformed into an angel of light, that the Judgment is a fiction and the coming of Christ a fable. There are scoffers with the leer of lust in their countenance; the odor of drunkenness in their breath, and the marks of willing ignorance in their brutal faces; who blaspheme Christ, and deny his coming, whose damnation now of a long time slumbereth not.

SIXTH: *The Last Days were to be days of CARELESSNESS and SECURITY on the part of a rebellious world.*

As it was in the days of Noah, when the deluge rolled its swelling waves above an unheeding race—and as it was in the days of Lot, when the fiery tempest burst in awful fury upon the scenes of mirth and riot, so sudden shall the coming of the Son of Man be. Luke xvii. 26-30. Like the unexpected return of the master from a distant journey. Luke xii. 36, 37. Like the stealthy approach of the midnight thief. Rev. xvi. 15. Like the snare entrapping the incautious animal. Luke xxi. 35. Like the sudden lightning flash gleaming amid the darkness. Matt. xxiv. 27. As the coming of the lord of the servant while he is in the midst of riot and misrule is smiting his fellow servants and saying in his heart "*my lord delayeth his coming*"—so sudden, so unexpected by a careless world shall the Son of Man appear. "*For when they shall say, PEACE and SAFETY; THEN SUDDEN DESTRUCTION cometh upon them, as travail upon a woman with child, and they shall not escape.*" 1 Thess. v. 2. And have we not come to witness such a condition of things? And are we not then in *The Last Days*?

SEVENTH: *The Last Days were to witness an INCREASE of KNOWLEDGE.*

While Satan was putting forth all his energies, and rallying all his forces for fierce and final conflict, there was to be a corresponding effort on the part of the Almighty to publish the last message of mercy to perishing man. The words of the Prophets were to be "*closed up and sealed till the time of the end.*" Dan. xii. 9. And the command was: "*But thou, O Daniel, shut up the words, and seal the book even to the time of the end: many shall run to*

AND KNOWLEDGE SHALL BE INCREASED." Dan. xii. 4. "*This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*" Matt. xxiv. 14. And to-day is this Scripture fulfilled before your eyes. The visions and prophecies are unsealed. Many run to and fro, coursing in arrowy speed over earth and ocean, to preach the word of God. And knowledge is increased—knowledge of every kind. No art, no science, no pursuit, is unaffected by this increase. Survey the world now, and imagine it a century ago, and you cannot fail to observe the fulfillment of this prediction. The Gospel has gone to every land and clime, and though rejected by the ungodly, yet it stands "*for a witness unto all nations.*" More than forty millions of Bibles, in near two hundred languages, have been issued by Bible Societies alone within the last half century. And the Missionary work, so recent, yet so extensive, assists to fulfill the word. And when this work is done, "*then shall the end come*"—not the millennium of glory, but the end of the age when the wicked shall be cast "*into a furnace of fire,*" and the righteous shall emerge from the long dark night of time and "*shine forth as the sun in the kingdom of their Father.*" Matt. xiii. 40-43.

EIGHTH: *The True Church of God, though few and despised, were in the Last Days to be extensive the coming of the Lord.*

"But YE, brethren, are not in darkness, that that day should overtake you as a thief." "Ye are all the children of light and the children of the day: we are not of the night nor of darkness." They are to lift up their heads rejoicing as their "*redemption draweth nigh,*" Luke xxi. 28-31. They are to know

"*that the kingdom of God is nigh at hand.*" They are to be like virgins taking their lamps and going "*forth to meet the bridegroom,*" whose coming they were hourly expecting. Matt. xxv. 1-13. And has not that time arrived? Has not the angel flying in mid-heaven proclaimed in every land the thrilling message, "*Fear God and give glory to him, for the hour of his judgment is come?*" Rev. xiv. 6-7.

NINTH: *The Last Days were to be days of bloody strife, distress and carnage among the nations of the earth.*

A glance at the prophetic record will show this with indisputable clearness. The Prophet Isaiah pronounces the *see* of God upon "*the multitude of many people,*" that rush "*like the rushing of mighty waters.*" "*The nations shall rush, but God shall rebuke them, and they shall flee far off and shall become as the chaff of the mountain before the wind, and like a thistle-down before the whirlwind.*" Is. xlvii. 12-13. "*For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many.*" Is. lxvi. 15-16. Jeremiah beholds the Almighty engaged in dread controversy with the nations—the evil goes from nation to nation, the whirlwind rises from the coasts of the earth. The wine-cup of fury is put to the lips of all the nations, and finally the "*Slain of the Lord*" lie ungathered, unburied and unmourned from one end of the earth to the other. Jer. xxv. 25-33. Ezekiel beholds the enemies of God rushing onward from "*the north quarters*" "*like a storm*" to "*the mountains*"

of Israel," until at length amid a tempest of fire and brimstone they perish at the presence of God, and all the Jews are bidden to feast upon their carcasses. *Isaek. xxxviii. and xxxix.* Daniel traces the history of the world until the King of the North goes forth to run a race of conquest and devastation, until, planting his royal tent in the Holy Mountain, he comes to a strange and awful end: Michael, the Great Prince, stands up—troubles come upon the world—the dead are raised, and God's people have deliverance and glory. *Dan. xi. 40-45; xii. 1-2.* Joel and the other Prophets point to the time when the nations, mad with rage, shall beat their plowshares into swords and their pruning-hooks into spears, and come up to the valley of Jehosaphat, there to be crushed in the awful wine-press of Jehovah's wrath. *Joel iii. 9-14.* The Saviour points us onward to a time when amidst "distress of nations with perplexity," and the failing of hearts for fear, they shall see the Son of Man appearing in the clouds of heaven. *Luke xxi. 25-27.* And the Revelator, after beholding the strange history of the world for many generations, sees at last the kings of the earth gathered together to make war against the King of kings, who is seen descending in glory from the skies, and who destroys them all. *Rev. xix.*

And do we not stand to-day upon the verge of a tremendous crisis? Are not the nations preparing for the battle of the great day of God Almighty? Do we not hear the thunders that portend a coming storm? Do we not feel the throes that herald earth's last convulsion? And are we not in the last days? We have seen what their character is to be, and there is NO ROOM for the FABLE of a CONVERTED WORLD this side of that LAST DAY when Christ shall raise his people and sit in judgment on the human

“*ages*—John vi. 40; xii. 48. No doubt a time of peace and glory is coming, but the Prince of Peace, the King of Glory must come to bring it. And who shall abide the day of his coming? Who shall stand when he appeareth?

We stand to-day amid earth's concluding scenes. *The last days are the present days.* The grand drama approaches its conclusion. Deceptive demons gather the nations together,—the kings of the east shall soon come with hasty steps to Armageddon's plain,—plagues heavy and grievous are poured upon the nations,—the echoes of the sixth trumpet are dying away, and ere long the seventh trumpet will sound in wailing cadence its final Woe to the inhabitants of the earth. Shouts of praise shall then be heard in heaven; and curses and strife on earth; while “voices, and thunderings, and lightnings, and a mighty earthquake” shall close the terrific scene. But beyond these voices and thunderings are those voices of still louder praise that the saints shall utter—beyond these lightnings, the glory of God shall enlighten the world, and beyond that earthquake is the “kingdom that cannot be moved.”

Reader, these are solemn considerations. The Judge is near—are you ready to meet him? The Lord is at hand—can you shout for joy as he appears? Christian, are you *ready, all ready* to enter in to the marriage supper of the Lamb? I beseech you, be not deceived. Live pure and holy. Walk close with God. Strive to possess the mind that was in Christ Jesus, that you may be welcomed to his presence when he comes. Sinner, turn; for why will you die?

PLAIN TRUTHS.

Christians derive their ideas of Truth from two sources, *First*: Scripture—*Second*: Tradition. Truth *may* be obtained by *either* of these means, just as water *may* be obtained from the *spring* where it bubbles up in its freshness—or from the *aqueduct* along which it is carried to our doors. Scripture is the *fountain*—Tradition is the *aqueduct*—both have water—both *should* have equally good water, as it is from one source. But while the spring is *always* good, the aqueduct *sometimes* becomes defiled. So Scripture is always *true*, and Tradition is *sometimes true* also, but not always. Scripture is the perfect standard, and Tradition is right as far as it agrees with Scripture, and no farther. Most men get their faith below the fountain—so it becomes sometimes somewhat impure,—hence it appears various in form—or in taste and color, and the only way to tell whose bucket has *pure water* in it, is to go at once and compare it with the *fountain*. And even then men will sometimes contend that though the water *looks* like that in the fountain, yet it could not have *come* from there or some one else would have known it before—and then the only way to convince them is to go to the fountain head, and trace the stream directly down, and thus show not only that the Scripture teaches certain doctrines, but also that the church for ages past have *believed* them, and rejoiced in them. To do this work fully would require volumes: It has been done to some extent by various persons, particularly in a work entitled “The Voice of the Church,” and I shall now do it very briefly in these few pages. I shall first advance such propositions as seem to be true; I shall then sustain them by *the Word of God*, and shall finally, where it seems needed, quote from noted

and well-known writers, showing that they held the same opinions. Among other things, I find in the Scriptures the following.

PLAIN TRUTHS.

- I. THIS WORLD WAS ORIGINALLY CREATED BY GOD VERY GOOD, WITH ALL THAT IT CONTAINED.

Proof.—Gen. i: 31. And God saw *everything* that he had *made*, and, behold, it was *very* good. Ps. civ: 24. O LORD, how manifold are thy works! in *wisdom* hast thou *made them all*: the earth is full of thy riches. Eccl. iii: 11. He hath made *everything beautiful* in his time. Job. xxxviii: 4-7. Where wast thou when I laid the foundations of the earth? . . . when the morning stars *sang together*, and all the sons God shouted for joy?

- II. THE WORLD AND ITS CREATURES WERE IN CONSEQUENCE OF MAN'S TRANSGRESSION SUBJECTED TO THE CURSE, AND TO A STATE OF SORROW AND VANITY.

Proof.—Gen. iii: 17-19. Cursed is the *ground* for *thy sake*; in sorrow shalt thou eat of it all the days of thy life; *thorns* also and *thistles* shall it bring forth unto thee; and thou shalt eat the herb of the field: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return. Eccl. i: 2-8. *Vanity of vanities* saith the Preacher; *all is vanity*. . . . *All things are full of labor*; man *cannot utter it*: the eye is not satisfied with seeing, nor the ear filled with hearing.—Eccl. ii: 17, 22, 23. Therefore I hated life because the *work* that is wrought under the sun is *grievous* unto me: for *all is vanity* and *vexation of spirit*. For what hath man of all his labor, and of the *vexation of his heart*, wherein he hath labored under the sun? For all his days are *sorrow*, and his travail *grief*; yea, his heart taketh *not rest* in the night. This also is *vanity*. Rom. viii: 22-23.—**For we know that the whole creation groaneth and travail-**

eth in pain together until now, and not only they but we ourselves also, which have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

III. THERE IS YET TO BE A VERY GLORIOUS CONDITION OF AFFAIRS ON EARTH, WHEN SIN SHALL CEASE AND SORROW SHALL HAVE AN END, AND THE GLORY OF GOD SHALL BE REVEALED.

Proof.—Num. xiv. 21. But as truly as I live, all the earth *shall be filled with the glory of the Lord.* Ps. lxxii: 18–19. Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the *whole earth be filled with his glory*; Amen and Amen. Is. xi: 9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be *full of the knowledge of the Lord, as the waters cover the sea.* Is. xl: 5. And the *glory of the Lord shall be revealed, and all flesh shall see it together*: for the mouth of the Lord hath *spoken it.* Is. lv: 12–13. For ye shall go out with *joy*, and be led forth with *peace*: the mountains and the hills shall *break forth* before you into *singing*, and all the trees of the field shall *clap their hands.* Instead of the *thorn* shall come up the *fir tree*, and instead of the *briar* shall come up the *myrtle tree*: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

IV. THIS WORLD WILL NEVER BE CONVERTED TO GOD BY THE PREACHING OF THE GOSPEL BEFORE THE COMING OF JESUS CHRIST, BUT WILL CONTINUE PERVERSE AND UNGODLY, PERSECUTING THE PEOPLE OF GOD TILL CHRIST SHALL COME AGAIN THE SECOND TIME.

Proof.—2 Tim. iii: 1, 12, 13. This know also that in the *last days perilous times shall come.* Yea, and *all that will live godly in Christ Jesus shall suffer persecution.* But evil men and seducers shall wax *worse and worse*, deceiving and being deceived. 2 Pet. iii: 3. There

shall come in the *last days* ~~angels~~, walking after their own lusts. Matt. xiii: 24-30; 36-43. Didst thou not sow good seed in thy field? from whence then hath it *tares*? Wilt thou then that we go and gather them up? Nay; lest while ye gather up the tares, ye root up also the wheat with them. *Let both grow together until the harvest*: and in the time of *harvest* I will say to the reapers, Gather ye together *first* the *tares* and bind them in bundles to burn them: but gather the *wheat* into my barn. He that soweth the good seed is the *Son of man*; the *field* is the *world*; the *good seed* are the *children of the kingdom*; but the *tares* are the *children of the wicked one*; the *enemy* that sowed them is the *Devil*; the harvest is the *end of the world*, (age) and the reapers are the *angels*. As therefore the *tares* are gathered and burned in the *fire*; so shall it be in the end of this world (age.) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity; and shall cast them into a *furnace of fire*: there shall be wailing and gnashing of teeth.—Then shall the righteous shine forth as the sun in the kingdom of their Father.

Proof from the Faith of the Church.—

HERMAS says, "*This world* is as the *winter* to the righteous men, because they are not known, but dwell among sinners; but the *world to come* is as *summer* to them." JUSTIN MARTYR, A.D. 150, said, "The princes of this world . . . will not cease from *killing* and *persecuting* those that call on the name of Christ, till he shall come again, and destroy them all, and render to every man according to his deserts." TERTULLIAN says, "Truth wonders not at her own condition. She *knows* that she is a sojourner upon *earth*; that she must find enemies among strangers; that her origin, her home, her hopes, her dignities are placed in *heaven*." Said CHRYSOSTOM, "The gospel of the kingdom shall be preached in all the world for a *witness* unto all nations, and then shall the end come. Attend with care to what is said. He said *not* when it hath been *believed* by

all men, but when it hath been *preached to all*. For this cause he also said, '*for a witness*' to the nations, to show that he doth not *wait* for all men to *believe*, and *then* for him to *come*: since the phrase, '*for a witness*' hath this meaning,—for *accusation*, for *reproof*, for *condemnation of them that have not believed*." CALVIN, on Mat. xxiv: 30, says, "There is *no reason* why *any person* should expect the *conversion of the world*, for at length (when it will be too late and will yield them no advantage) they shall look on him whom they have pierced." LUTHER, on John x: 11-16, says, "Some in explaining this passage say, that before the latter days *all the world* shall become *Christians*. This is a **FALSEHOOD FORGED BY SATAN**, that he might *darken sound doctrine*, that we might not rightly understand it. Beware, therefore, of this delusion." Said ZUINGLE, "We cannot make a heaven upon earth,—and Christ has taught us that we must let the tares grow up along with the wheat." DAVID PAREUS, 1590, said, "It is a thing *never* to be *looked for*, that the *whole earth* shall become *Christian*; since the enemies of the church, together with Antichrist, shall not cease but at the last coming of Christ." JOHN KNOX, A. D. 1550, speaks of Christ's coming, "to reform the face of the whole earth, which *never was, nor yet shall be*, till that righteous King and Judge appear for the restoration of all things."

Dr. A. CLARKE says, "Probably no such time shall ever appear, in which evil shall be *wholly banished from the earth*; till after the day of judgment, when the earth having been burnt up, a *new heaven and a new earth* shall be produced *out of the ruins of the old*, by the mighty power of God, righteousness alone shall dwell in them.—*Clarke's Notes on Rev. xx: 2*

MATHEW HENRY says, "As long as the world stands there will still be in it such a mixture as we now see there is of good and bad. We long to see all *wheat and no tares* in God's field; all *corn and no chaff* in God's floor; but it will not be till the time of ingathering, till the winnowing-day comes; *both* must grow together until the harvest. There is no remedy but that wicked people will do wicked.

ly; and such people there are and will be in the world till the end of time."

INCREASE MATHER says, "And when we pray, 'Thy will be done on earth as it is in heaven,' we pray for the day of judgment; for *then*, and *not till then*, will the will of God be done on *earth* as it is in heaven." COTTON MATHER says, "For when our Lord shall *come*, he will find the world *almost void of true and living faith*, (especially of faith in his *coming*;) and when he shall descend with his angels, what else will he find, almost, but the *whole church*, as it were, *a dead carcass*, miserably putrified with the spirit, and manners, and endearments of this world. . . . They indulge themselves in a *vain dream*, not to say insane, who think, pray, and hope, *contrary* to the *whole sacred Scripture* and *sound reason*, that the promised happiness of the church *on earth* will be *before* the Lord Jesus shall appear in *his kingdom*. They who expect the *rest* promised for the church of God, to be found anywhere but *in the new earth*, and they who expect *any happy times for the church* in a world that hath *death* and *sin* in it,—these do err, *not knowing the Scriptures* nor the kingdom of God." WHITEFIELD says, "As it was formerly, so it is now, and so will it be to *the end of time*; he that is born ~~after~~ the flesh, the natural man, does and *will persecute* him that is born after the Spirit, the regenerate man. Notwithstanding some may live in more peaceful times of the church than others, yet *all Christians in all ages* will suffer *persecution*. The enmity of the serpent . . . will continue to rage and show itself in a greater or less degree to the end of time."

V. THIS WORLD IS DESTINED TO BE MELTED AND PURIFIED BY FIRE WHICH SHALL CONSUME THE WORKS OF MAN.

Proof.—Deut. xxxii: 22. For a fire is kindled in mine anger, and it shall burn to the lowest hell, and shall consume the *earth* with her increase, and set on fire the *foundations* of the mountains. Is. lxiv: 1, 2. O that thou wouldst *rend the heavens* that thou wouldst *come down*,

that the *mountains* might *flow* down at *thy presence*, as when the melting fire burneth, the fire causeth the water to boil; to make thy name known to thine adversaries, that the nations may *tremble at thy presence!* Mal. iv: 1. For behold the day cometh that shall *burn* as an *oven*; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. 2 Pet. iii: 7, 10-12. But the *heavens and earth*, which are now, by the same word are kept in store, *reserved unto fire* against the *day of judgment*, and perdition of ungodly men. But the day of the Lord will come as a thief in the night, in the which the *heavens* shall pass away with a *great noise*, and the *elements* shall *melt* with fervent heat, the *earth also*, and the *works* that are therein shall be *burned up*.

Proof from the Faith of the Church.--

COTTON MATHER says, "But this word of God is in my mind like burning fire shut up in my bones: nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently *prepared for the fire*, a sorceress condemned to the *flames*, yea, though some Nero should command me to be burned in the flames, I will not cease to preach and foretell, with an earnest voice, the *dissolution, renewal, and purification* of the *world by fire*."

Dr. A. CLARKE thus remarks, "The present earth, though destined to be burned up, will not be destroyed but *renewed*, and *refined*, and *purged*, from all moral and material *imperfections*, and made the endless abode of happy spirits. But this state is certainly to be expected *after* the day of *judgment*."

VI. THIS GLOBE IS TO BE RESTORED, RENEWED, OR REGENERATED, AND MADE GLORIOUS BY THE POWER OF GOD.

Proof.--Is. xxxv: 1, 2. The wilderness and the solitary place shall be glad for them; and the *desert* shall *rejoice*, and blossom as the rose. It shall blossom *abundantly*, and rejoice even with *joy* and *singing*: the glory

of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall *see the glory of the Lord*, and the excellency of our God. Is. lxxv: 17-19. For, behold, I create NEW HEAVENS and a NEW EARTH: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. Matt. xix: 28. Verily I say unto you, that ye which have followed me, *in the REGENERATION*, when the Son of man shall sit in the throne of his glory, ye also shall sit upon TWELVE THRONES judging the twelve tribes of Israel. Is. li: 16. I have covered thee in the shadow of my hands that I may plant the HEAVENS, and lay the FOUNDATIONS of the *earth*, and say unto Zion, Thou art my people. Is. lxxvi: 22. For as the NEW HEAVENS and the NEW EARTH which I WILL MAKE, shall *remain before me*, saith the LORD, so shall your seed and your name remain. Acts iii: 19, 21. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall *send JESUS CHRIST* which before was preached unto you; whom the heaven must receive until the *times of RESTITUTION of all things* which God hath *spoken* by the mouth of all his holy prophets since the world began. Heb. ii: 5. For unto the angels hath he not put in subjection the WORLD, (*oikumene*, HABITABLE EARTH,) to *come*, whereof we SPEAK. 2 Pet. iii: Seeing then that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to *his PROMISE*, look for NEW HEAVENS and NEW EARTH, wherein dwelleth *righteousness*. Rev. xxi: 1, 5. And I saw a NEW HEAVEN and a NEW EARTH: for the *first heaven* and the *first earth* were *passed away*; and there was no more *sea*. . . And he that sat upon the throne said, Behold, I make ALL THINGS NEW.

Proof from the Faith of the Church

METHODIUS, bishop of Tyre, A. D. 270, says, "It is to be expected that at the conflagration, the creation shall suffer a vehement commotion, as if it were about to die: whereby it shall be *renovated*, and not perish: to the end that we, then also *renovated*, may dwell in the **RENEWED WORLD** free from sorrow. Thus it is said in Ps. 104. 'Thou wilt send forth thy spirit, and they shall be created, and thou wilt *renew* the face of the earth.' For seeing that after this world there shall be an *earth*, of necessity there must be inhabitants; and these shall **DIE NO MORE**, but be *as angels*, irreversibly in an incorruptible state, doing all most excellent things." Said **JEROME**: "God will make *new HEAVENS* and a *new EARTH*, *not* other heavens and another earth, but the former ones *changed* into *better*." Said **GREGORY the Great**: "Others are not to be *created*, but these same *renewed*. Eccl. iii: 14, they will *pass* as to their present figure or appearance, but as to their substance they will remain forever." **THE COUNCIL OF NICE**, A. D. 325, says: "We expect **NEW HEAVENS** and a **NEW EARTH**, according to the Holy Scriptures, at the appearing of the great God, and our Saviour Jesus Christ. And *then* as Daniel says, 'The Saints of the Most High shall take the *kingdom*,' and there shall be a pure earth, holy, a land of the living and not of the dead, which David foreseeing by the eye of faith, 'I believe to see the goodness of the Lord in the land of the living'—the land of the meek and humble. Christ says, "*Blessed are the meek*, for they shall inherit the **EARTH**,' and the prophet says, 'the feet of the meek and humble shall tread upon it.'" **CYRIL**, bishop of Jerusalem, A. D. 350, says: "Adam received the doom, 'cursed be the ground; thorns also and thistles shall it bring forth unto thee.' . . . For this cause Jesus wears the thorns that he might cancel the doom; for this cause also was he buried in the *earth*, that the cursed *earth* might receive, instead of the *curse*, the *blessing*. Our Lord Jesus Christ then comes from thence with glory, at the end of this world, in the last day. For this world shall have an end, and this

created world shall be *made* NEW; for since corruption and theft, and adultery, and every sort of sins have been poured forth over the earth, and blood has been mingled with blood in the world, therefore that this wondrous dwelling place may not remain filled with iniquity, this world shall pass away, that that *fairer world* may be made manifest." Said AUGUSTINE, bishop of Hippo, A. D. 390: "By the change of things the *world* will not entirely *perish* or be annihilated. Its *form*, or external appearance, will be *changed*, but not its substance. The figure of this world will pass away by the general conflagration. The qualities of the *corruptible* elements of which our world is composed, which were proportioned to our corruptible *bodies*, will be entirely destroyed by fire; and the substance of those elements will acquire new qualities which will be suitable to our *immortal bodies*, and thus the WORLD by being *more* PERFECT, will be proportioned to the then improved state of the human body." Says the martyr JOHN BRADFORD, writing from his dungeon, A. D. 1550: "Now every creature travaileth and groaneth with us; but we being restored, they also shall be restored: there shall be *new heavens*, *new* EARTH, and all things new." JOHN CALVIN says: "I expect with PAUL a reparation of *all the evils* caused by sin, for which he represents the creatures as groaning and travailing, . . . strictly speaking, Christ will come, not for the destruction of the world, but for purposes of salvation." Says DR. THOS. GOODWIN, A. D. 1650: "God doth take the *same world* that was *Adam's*, and make it *new* and *glorious*. . . . Read the prophets and you shall find promises of strange and wonderful things, of glorious times, and that *here upon* EARTH." Says MILTON:

"The world shall burn, and from her ashes spring
New Heavens and earth, wherein the just shall dwell;
And after all their tribulations long
See golden days, fruitful of golden deeds."

Says BAXTER: "I believe there will be a new heaven and earth, on which will dwell righteousness." Says BUNYAN: "None ever saw this world as it was in its first creation but Adam and his wife, neither will any see it until the mani-

festation of the children of God; that is, until the redemption or resurrection of the saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Says DODDRIDGE: "Let this illustrious day come, even with all its horrors. We shall go from the ruins of a dissolving world, to the new heavens and new earth, wherein righteousness forever dwells."

Says CHARLES WESLEY on Isa. lxxv: 17.

"Come, Divine effectual power,
Fallen nature to restore;
Wait we for thy presence here,
Long to see Thy throne appear;
Bids the new creation rise,
Bring us back our Paradise.

Now our universe create,
Fair beyond its first estate, [ed,
When Thine eyes with pleasure view—
When thy lips pronounced it good;
Ruined now by sin and curst,
Speak it fairer than at first."

VII. THE PROMISE OF AN HEAVENLY COUNTRY MADE TO ABRAHAM AND HIS SEED HAS NEVER BEEN FULFILLED, NOR WILL IT BE UNTIL THE RESTORATION OF THE EARTH AND THE RESURRECTION OF THE JUST.

Proof.—Gen. xiii: 14–17. And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Gen. xxviii: 13. I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. Ps. cv. He hath remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, unto thee will I give the land of Canaan, the lot of your inheritance: while they were yet but a few men in number, yea, very few, and strangers in it. Rom. iv: 13. For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteous-

ness of FAITH. Gal. iii: 29. And if ye be Unrist's, then are ye Abraham's *seed*, and *heirs* according to the *promise*. Heb. xi: 8-16; 39-40. By faith Abraham, when he was called to go out into a place which he should after receive for an *inheritance*, obeyed; and he went out, not knowing whither he went. By faith he *sojourned* in the land of *promise*, as in a *strange country*, dwelling in tabernacles with Isaac and Jacob, the *heirs with him* of the same *promise*: for he looked for a CITY which hath foundations, whose *builder* and *maker* is God. . . . there sprang from him so many as the stars of the sky in *multitude*, and as the sand which is by the sea shore innumerable. These *all* died in *faith*, not having *received* the *promises*, but having seen them AFAR OFF, and were persuaded of them, and embraced them, and confessed that they were *strangers* and PILGRIMS ON THE EARTH. . . . For they that say such things declare plainly that they *seek* a COUNTRY. . . . But now they desire a *better country*, that is, an *heavenly*: wherefore God is not ashamed to be called their God: for he hath *prepared* for them a CITY. . . . And these all, having obtained a good report through faith, *received not the promise*: God having provided some *better thing* for us, that *they* without us should *not* be made *perfect*. Acts vii: 25. The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I will shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him *none* INHERITANCE IN IT, *no, not so much as to set his foot on*: yet he PROMISED that he would give it to him for a *possession*, and to his SEED after him, when as yet he had no child. Ezek. xxxvii: 11-14. Thus saith the Lord God: Behold, O my people, I will *open your graves*, and cause you to *come up out of your graves*, and bring you into the LAND of Israel. And ye shall know that I am the LORD, when I have opened your *graves*, O my people, and brought you up out of your

"RAVES, and shall put my spirit in you, and *ye shall LIVE*, and I shall *place you in your own LAND*: then shall ye know that I the Lord have SPOKEN IT, and have PERFORMED it, saith the LORD.

Proof from the Faith of the Church.

SAYS IRENÆUS, Bishop of Lyons, A. D. 178, "It is fitting that *the JUST rising* at the appearing of God, should in the *renewed state* receive the PROMISE of the INHERITANCE which God covenanted to the fathers, and should REIGN IN IT. . . . The promise likewise to Abraham, decidedly confirms this, Gen. xiii: 14-17. For Abraham received *no inheritance in it*,—not even a *foot breadth*, but always was a *stranger* and a sojourner in it. And when Sarah, his wife, died, and the children of Heth offered to give him a piece of land for a burial place, he would not accept it, but *purchased* it for four hundred pieces of silver, from Ephron, the son of Zohar, the Hittite; staying himself on the PROMISE of God, and being unwilling to seem to accept from man what God had *promised to give him*, saying to him, 'To thy seed will I give *this LAND*,' &c. Thus, therefore, as God promised to HIM the inheritance of *the EARTH*, and he *received it not* during the *whole time he lived in it*, it is *necessary* that he *should* receive it, together with his *seed*, that is, with *such* of them as *fear God*, and believe in him, in the RESURRECTION of the JUST. . . Thus, therefore, those who are of faith are blessed with *faithful* ABRAHAM, and *the same* are the *children of Abraham*. For God repeatedly promised the inheritance of *the LAND* to Abraham and his *seed*; and as neither *Abraham nor his SEED*—that is, not those who are *justified*—have enjoyed any inheritance in it, they will undoubtedly *receive it* at the *resurrection* of the just. For true and unchangeable is God; wherefore also he said, 'Blessed are *the meek*, for they shall *inherit the earth*.' Is. xxvi: 19; Ezek. xxxvi: 12-14; xxxviii: 25, 26; Jer. xxiii: 7, 8; Is. xxx: 25, 26; lviii: 14; Luke xii: 37-40; Rev. xx: 6; Is. vi: 11; Dan. vii: 27; Jer. xxxi: 10-15; Isa. xxxi: 9; xxxii: 1; liv: 11-14; lrv: 18-28." Said JUSTIN MAR-

TYR—"Wherein did Christ grant a greater favor to Abraham than to others? Because he called him by his word, and commanded him to depart out of the country where he dwelt, by the same calling wherewith he hath likewise called us all by the same word; and we have already departed from that way in which we used formerly to live, like the rest of the inhabitants of the earth, in sin and wickedness; and *we together with ABRAHAM shall possess the HOLY land and receive an ETERNAL INHERITANCE therein*, being the children of Abraham through the same *faith*."

Says COTTON MATHER, "The new heavens in conjunction with the *new EARTH*, is that *heavenly country* which the patriarchs *looked for*. When the great God promised them that he would be their God and bless them, they understood it of his bringing them into this *deathless and sinless world*."

VIII. THE GOD OF HEAVEN SHALL ESTABLISH AN EVERLASTING KINGDOM ON THE EARTH; IN WHICH CHRIST SHALL REIGN FOREVER WITH HIS SAINTS.

Proof.--Dan. ii: 44. And in the days of these kings shall the God of heaven set up a KINGDOM, which shall *never be destroyed*: and the kingdom shall not be left to other people, but it shall *break in pieces* and *consume* all these kingdoms, and shall *stand FOREVER*. Dan. vii: 13, 14, 27. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a KINGDOM, that all people, nations, and languages, should serve him; his dominion is an EVERLASTING dominion, which shall *not pass away*, and his KINGDOM that which shall not be *destroyed*. And the *kingdom and dominion*, and the greatness of the kingdom, UNDER the *whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an EVERLASTING *kingdom*, and all dominions shall serve and obey him. Is. ix: 6, 7. For unto us a child is born, unto us a Son is given, and the govern-

ment shall be upon *his shoulder* : and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the PRINCE OF PEACE. Of the increase of his government and peace there shall be *no end*, upon the THRONE OF DAVID, and upon *his kingdom*, to order it and to establish it with judgment and with justice from henceforth *even forever*. The zeal of the LORD of hosts will perform this. Is. xxiv : 23. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall REIGN in *Mount Zion* and in *Jerusalem*, and before his ancients *gloriously*. Jer. xxiii : 5, 6. Behold, the days come, saith the LORD, that I will raise unto *David* a righteous BRANCH, and a KING shall *reign* and *prosper*, and shall execute judgment and justice *in the earth*. In his days Judah shall be saved, and Israel shall dwell safely : and this is his NAME whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Ezek. xxi : 26, 27. Remove the diadem, take off the crown. . . I will overturn, overturn, overturn it : and *it shall be no more*, until He come whose *right it is* ; and I WILL GIVE IT HIM. Luke i : 32, 33. He shall be great, and shall be called the *Son of the Highest* ; and the Lord God shall give unto him the THRONE of his father DAVID : and he shall REIGN over the house of Jacob FOREVER, and of his KINGDOM there shall be *no end*. Mat. xxv : 31-34. When the Son of man shall come in *his glory*, and all the holy angels with him, THEN shall he sit upon the THRONE of his GLORY. . . THEN shall the KING say unto them on his right hand, come ye blessed of my Father, inherit the KINGDOM prepared for you, *from the foundation of the world*. 2 Tim. iv : 1. The Lord Jesus Christ who shall *judge* the quick and the DEAD at his *appearing and his kingdom*. Rev. xi : 15, 18. And the seventh angel sounded, and there were great voices in heaven, saying, the KINGDOMS of *this world* are become the KINGDOMS of OUR LORD and *his CHRIST* ; and He shall REIGN FOREVER and EVER. . . And the nations were angry, and thy *wrath is come*, and the *time of the dead* that they should be JUDGED, and that thou shouldst give REWARD unto thy servants the *prophets*, and to the saints, and

to them that fear thy name, small and great; and should-
est *destroy* them which destroy the *earth*. Math. vi: 9,
10. Our Father which art in heaven, hallowed be thy
name. **THY KINGDOM COME.** **THY WILL** be done IN EARTH,
as it is in heaven.

Proof from the Faith of the Church.--
Said the COUNCIL OF NICE, A. D. 325: "We expect NEW
HEAVENS and a NEW EARTH. . . and *then the saints* of the
Most High shall *take the KINGDOM*." CYRIL, bishop of
Jerusalem, A. D. 350, wrote, "Do thou look for the true
Christ, the Son of God, the only begotten, who is hence-
forth to *come* . . . with angels for his guards, that he may
judge quick and dead, and REIGN with a KINGDOM *heaven-
ly, eternal, and WITHOUT END*." Said AUGUSTINE, bishop
of Hippo, A. D. 390: "His KINGDOM will come when the
RESURRECTION of the DEAD shall have taken place; for *then*
HE WILL come himself." The WALDENSES in their "Noble
Lesson," A. D. 1150, say: "Many signs and great wonders
shall be from this time forward to the day of judgment—
The heaven and the earth shall burn; and all the living
shall die, . . . and then shall be the last judgment, . . . from
this may God deliver us, if it be his pleasure, and may he
give us to hear that which he will say to his people without
delay: when he shall say, come unto me ye blessed of my
Father, and possess the KINGDOM which is PREPARED FOR
YOU from the *beginning of the world*. In that place you
shall have delight, and riches, and honor." Said the mar-
tyr LATIMER: "The saints in that day shall be taken *up* to
meet Christ in the air, and so shall *come down with him*
AGAIN. . . . That man or that woman that saith these words,
'**THY KINGDOM COME,**' with a faithful heart, no doubt de-
sireth in very deed, that God will *come to judgment* and
mend all things in this world, and put down Satan, that
old Serpent, under our feet."

The CATECHISM OF EDWARD VI., A. D. 1550, written by
ARCHBISHOP CRANMER, has the following "*Question*. How
is that petition, '**Thy kingdom come,** to be understood?
Ans. We ask that his KINGDOM may come, because that

as yet we see not *all things subject* to CHRIST: we see not yet how the stone is cut out of the mountain without human help, which breaks ~~into~~ *pieces* and reduces to nothing the *image* described by Daniel: or how the only rock, which is Christ, doth possess and obtain the EMPIRE of the WHOLE WORLD, given him of the Father. As yet Antichrist is not slain; whence it is that we desire and *pray* that at length it may come to pass and be fulfilled; and that Christ alone may REIGN *with his saints*, according to the divine promises; and that he may live and have DOMINION in the WORLD. Said JOHN BUNYAN, with more than TWENTY THOUSAND other BAPTISTS in their Confession of Faith presented to king Charles II. in London, in 1660, "Concerning the kingdom and reign of our Lord Jesus Christ, . . . we do believe, that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after his *coming the second time*, he will not only *raise the dead*, and judge and ~~restore~~ the WORLD, but will also take to himself *his kingdom*, and will, according to the Scriptures, *reign on the throne* of his father David, on Mount Zion, in Jerusalem, FOREVER."—Said DR. CRESSENER: "The kingdom of the saints hath these properties in it: 1st. To begin at the destruction of a kingdom that did devour the whole earth, and of a great tyrannizing power in it, that did wear out the saints of the Most High. 2dly. To be in the actual possession of the obedience of all people, nations, and languages, and all dominions under heaven. 3dly. To be ETERNAL from that first beginning of such ~~an~~ universal dominion. And this can be nothing but Christ's second coming in glory; for though all power, both in heaven and earth, was given to him at his ascension into heaven, yet St. Paul tells us that all things were *not yet put under him*." Heb. ii: 8. INCREASE MATHER wrote, "Christ has taught us to pray, 'Thy kingdom come,' we must therefore pray for the day of judgment; for the *kingdom of Christ* will not come in all the glory of it *before* that blessed day. And when we pray, 'Thy will be done on earth as in HEAVEN, we pray for the day of judgment; for then, and not till then, will

the will of God be done on *earth* as it is in *heaven*. Then will the saints that shall come *down* from *heaven* in the *new Jerusalem*, do the will of God with as much *perfection* ON EARTH as now it is done in HEAVEN. DR. GILL declares: "That Christ will have a special, peculiar, glorious, and *visible* KINGDOM, in which he will reign PERSONALLY on the EARTH. This kingdom will be after all the enemies of Christ and of his people are removed out of the way."—COTTON MATHER wrote: "Without doubt the kingdoms of this world will not become the kingdoms of God and of his Christ, before the pre-ordained '*time of the dead*,' in which the reward shall be given to the servants of God, and to those that fear his name—the *rest* of the saints, and the promised Sabbath, and the *kingdom* of God, in which his will shall be done on EARTH as it is in HEAVEN, and those great things of which God hath spoken by the mouth of all his prophets, all prophesying as with one voice, all shall be confirmed by their *fulfillment* in the *new earth*, not in our *defiled* and *accursed earth*."

CHARLES WESLEY ON Ezek. xxxvii: 24–25, sung thus:

"Trusting in the literal Word,
We look for Christ *on EARTH* again;
Come, our everlasting Lord,
With ALL thy SAINTS to reign."

Says DR. WATTS:

"The *world* to come, redeemed from all
The miseries which attend the fall,
New made and glorious shall submit
At our exalted Saviour's feet."

And BISHOP HEBER sung of a time

When "o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator
In bliss RETURNS to REIGN."

IX. THE EVERLASTING INHERITANCE AND ETERNAL HOME OF THE SAINTS IS TO BE NOT IN HEAVEN BUT ON THE RENEWED EARTH.

Proof.—Job xix. "I know that my Redeemer liveth."

and that he shall *stand* at the *latter day* upon the *EARTH*: and though after my skin worms destroy this body, yet in my *flesh* shall I see God." Ps. xxxvii: 9-11, 22, 29, 34. "For evil doers shall be cut off: but those that wait upon the *LORD*, they shall *inherit* the *EARTH*. For yet a litt'e while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the *meek* shall *inherit* the *EARTH*; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth. The righteous shall *inherit* the *LAND*, and *dwell therein forever*. Wait on the *LORD*, and keep his way, and he shall exalt thee to inherit the *land*; when the wicked are cut off, thou shalt see it. Prov. ii: 21, 22. For the upright shall *dwell* in the *LAND*, and the perfect shall *remain in it*. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. Prov. xi: 31. Behold, the *righteous* shall be *re-compensed in the EARTH*: much more the *wicked* and the *sinner*. Is. lx: 18-21. Violence shall no more be heard in thy *LAND*, wasting nor destruction within thy borders; but thou shalt call thy *walls* salvation and thy *gates* praise. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the *LORD* shall be thine everlasting light, and the days of thy mourning shall be ended. Thy *people* also shall be *ALL* righteous: they shall *inherit* the *land forever*. Mal. iv. 1-3. Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the *LORD* of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the *WICKED*, for they shall be *ashes* under the *soles of your feet* in the day that I shall do this, saith the *LORD* of hosts. Mat. v: 5. Blessed are the *meek* for they shall *inherit* the *EARTH*. 2 Pet. iii: 18. We according to his promise, look for new heavens and a *new EARTH*, wherein dwelleth *righteousness*. Rev. xxi: 17. And I saw a *new HEAVEN* and a

new EARTH, for the *first* heaven and the *first* earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming *down* from God *out of heaven*, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is *with men*, and He will dwell *with THEM*, and they shall be his people, and God himself shall be with them, and *be their God*. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . He that overcometh shall *inherit all things*; and I will be his God and he shall be my son." Rev. v. 9, 10. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast *redeemed us* to God, by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God *KINGS and PRIESTS*: and *WE SHALL REIGN ON THE EARTH*."

Proof from the Faith of the Church.—

IRENÆUS said, "It is fitting that the just, rising at the appearing of God, should in the *renewed state* receive the promise of the inheritance, which God covenanted to the fathers, and should reign in it. . . It is but just that in it they should receive the fruits of their suffering, so that *where* for the love of God *they* *SUFFERED* death, *there* they should be *brought to life again*; and where they endured *bondage* *THERE* also *they should REIGN*." TERTULLIAN writes: "We confess that a *kingdom* is promised us on *EARTH*. . . but in another state—namely—*after the RESURRECTION*. . . in a *CITY* of divine workmanship, namely, Jerusalem brought *down from heaven*. . . this is the *city* provided of God to receive the *saints* in the resurrection, wherein to refresh them with an abundance of all spiritual good things, in recompense for those which in the *world* we have either despised or lost. For it is both just and worthy of God that his servants should *there triumph* and *rejoice*, where they have been afflicted for his name's sake.

This is the manner of the *heavenly* KINGDOM. Says Dr. GILL, "It is suggested, that for the saints to come down from heaven, and leave their happy state there, and dwell on earth, must be a diminishing of their happiness, and greatly detract from it. No such thing; for Christ will come with them."

Says WATTS:

"Yet, when the sounds shall tear the skies,
And lightnings burn the globe below,
Saints, you may lift your joyful eyes,
There's a *new* HEAVEN and EARTH for you."

X. THEREFORE THE SAINTS DO NOT OBTAIN THEIR REWARDS AND CROWNS AND GLORY IN HEAVEN AT DEATH, BUT AT THE COMING AND KINGDOM OF THE REDEEMER.

Proof.—Ps. xvii: 16. As for me, I will behold thy face in righteousness: I shall be satisfied, when I *awake* with *thy* LIKENESS. Is. xl: 10. Behold, the Lord God will come with a strong hand, and his arm shall rule for him. . . behold, his REWARD is *with him*, and his work before him. Is. lxii. Say ye to the daughter of Zion, Behold, thy salvation cometh; behold; *his* REWARD is *with him*, and his work before him. Luke xvi: 13, 14. When thou makest a feast, call the poor, the maimed, the lame, the blind: for they cannot recompense thee; for thou shalt be *recompensed* at the RESURRECTION of the JUST. Mat. xxv: 31, 34. When the Son of man shall come in his glory, . . THEN shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the KINGDOM prepared for you from the foundation of the WORLD. John xiii: 33; xiv. 1-3; iii: 13. "Little children, yet a little while I am with you. Ye shall seek me: and *as I said unto the Jews*, Whither I go ye cannot come; so now I say to you. . . Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you, I go to prepare a place *for you*. And if I go and prepare a place for you, I will *come* AGAIN, and receive you unto my-

self; that where I am, there ye may be also." And **no** MAN hath ascended up to *heaven* but he that came down from heaven, even the Son of man which is in heaven. Acts ii: 8, 4. For David is *not yet* ascended into the **HEAVENS**. Col. iii: 34. For ye are dead, and your life is **HID** with Christ *in* God. When Christ, who is our life, shall *appear*, **THEN** shall *ye also* appear with him in glory. 2 Tim. iv: 7, 8. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is **LAI**D UP for *me* a *crown* of righteousness, which the Lord, the righteous Judge, shall *give* me at *that day*: and not to me only, but to **ALL** them also that love his **APPEARING**. 1 Pet. i: 6, 7. Though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the **APPEARING** of *Jesus Christ*. 1 Pet. iv: 12, 13. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but *rejoice*, inasmuch as ye are partakers of Christ's sufferings; that *when* his **GLORY** shall be **REVEALED**, ye may be *glad also* with exceeding joy. 1 Pet. v: 4. And when the *Chief Shepherd* shall *appear*, ye shall receive a **CROWN** of **GLORY** that *fadeth* not away. Rev. xxii: 12. And behold I **COME** *quickly*; and my **REWARD** is with me, to give to every man according as his work shall be.

Proof from the Faith of the Church.—Said JUSTIN MARTYR, A. D. 150: "Some indeed are called Christians, but in reality are atheists and wicked heretics, because that in all things they teach what is blasphemous, ungodly, and unsound. If therefore you meet with some that are called Christians, who confess not this truth, but even dare to blaspheme the God of Abraham, the God of Isaac, and the God of Jacob, and say that there is *no* **RESURRECTION** of the **DEAD**, but that **IMMEDIATELY** *when they die* *their souls* are **RECEIVED** *up* **INTO** **HEAVEN**, *take care* that you do not look upon *these* as *Christians*; as no one

that *rightly considers* would say that the *Sadducees* or the like sects of *Genists*, *Merists*, and *PHARISEES* are *Jews*, . . . but that they only *SEEM* to be *Jews*, and the children of *Abraham*, and to confess God with their lips as God himself hath said, but their heart is far from him." Said BISHOP JEREMY TAYLOR: "That is a plain departure from antiquity, which was determined by the Council of Florence, 'That the souls of the pious being purified, are immediately at DEATH received *into* HEAVEN, and behold clearly the triune God just as he is:' for those who please to try, may see it dogmatically resolved to *the contrary*, by JUSTIN MARTYR, IRENÆUS, ORIGEN, CHRYSOSTOM, THEODORET," &c. Said CALVIN: "Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go *before* their HEAD, the order of things would be inverted and preposterous: but we shall FOLLOW our Prince *then*, when he shall come in the glory of his FATHER, and sit upon the throne of his majesty." "The Scripture uniformly commands us to look forward with eager expectation to the *coming of* CHRIST, and defers the crown of glory that awaits till *that* PERIOD." Said TYNDALE, the translator of the Bible, to MORE the Papist: "Ye in putting *departed* SOULS in HEAVEN, HELL, and PURGATORY, destroy the arguments wherewith Christ and Paul prove the RESURRECTION. If the *souls* be in *heaven*, tell me why they be not in as good a case as the *angels be?* and *then* what *cause* is there of a *resurrection*." Said JOHN WESLEY in a sermon on Luke xvi: 31. "It is indeed very generally supposed that the *souls* of good men, as soon as they are dislodged from the body, go directly to *heaven*; but this opinion has NOT the LEAST FOUNDATION in the ORACLES of GOD: on the contrary, our Lord says to Mary, after the resurrection, 'Touch me not, for I am not yet ascended to my Father,' in heaven."

XI. THE COMING OF CHRIST IN GLORY AND THE RESURRECTION IS THEREFORE THE HOPE OF THE CHURCH, AND SHOULD EVER BE LOOKED FOR AND DESIRED BY THE PEOPLE OF GOD.

Proof.—1 Cor. xv: 16-18. For if the dead rise not,

when is not Christ raised : and if Christ be not raised, your faith is vain ; ye are yet in your *sins*. Then they also that are fallen asleep in Christ are *perished*. Rom. viii : 22-28. For we know that the whole creation groaneth and travaileth in pain together until *now*. And not only *they* but *ourselves also*, which have the first-fruits of the spirit, even we ourselves *groan* within ourselves, *waiting* for the adoption, to wit, the *redemption* of our body. Phil. iii : 20-21. For our conversation (*citizenship*) is in heaven ; from whence also we look for the *Saviour*, the Lord Jesus Christ : who shall change our vile *body*, that it may be fashioned like unto his *glorious body* according to the working whereby he is able even to subdue all things unto himself. Acts xxiv : 14-15. But this I confess unto thee, that after the way which they *call heresy*, so worship I the God of my fathers, believing all things which are written in the *law* and in the prophets : and have hope towards God, which they themselves also allow, that there shall be a RESURRECTION of the DEAD, both of the *just* and *unjust*. Acts xxvi : 6-8. And now I stand and am judged for the *hope* of the promise made of God unto our fathers : unto which promise our twelve tribes, instantly serving God day and night, hope to come : For which *hope's* sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing *incredible* with *you*, that *God* should RAISE the DEAD ? Acts xxiii : 6.—Of the *hope* and RESURRECTION of the DEAD, I am called in *question*. 2 Cor. v : 4. For we that are in this tabernacle do *groan*, being burdened : *not* for *that* we would be *unclothed*, but CLOTHED UPON, that mortality might be SWALLOWED UP OF LIFE. Heb. ix : 27-28. And as it is appointed unto men once to *die*, but after *this* the *judgment* : so Christ was once offered to bear the sins of many ; and unto them that *look for him* shall he *appear* the second time without sin unto *salvation*. 1 Thess. 9-10. Ye turned to God from idols to serve the living and true God ; and to WAIT for his SON from *heaven*, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 1 Thess. ii : 19. For what is our *HOPE*, or joy, or

crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? 1 Thessa. iv: 13-18.— But I would not have you ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no *hope*. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead* in Christ shall *rise* first: then we which are alive and remain shall be caught up together with them in the clouds to meet the *Lord* in the air: and so shall we ever be with the Lord. Wherefore comfort one another with *these* words. John iii: 2-3. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall *appear*, we shall be *like him*; for we shall see him as he is. And every man that hath this *hope* in him purifieth *himself*, even as He is pure. Luke xii: 35-40. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those *servants*, whom the Lord when he *cometh* shall find watching. Be ye therefore *ready* also: for the Son of man *cometh* at an hour when ye think not. Titus ii: 11-15. For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, in this present world; looking for that blessed *hope*, and the *glorious appearing* of the *great God* and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *These things* SPEAK, and EXHORT, and REBUKE with all authority.

Proof from the Faith of the Church.—

Said CLEMENT, A. D. 96, "Wherefore let us *every hour expect the kingdom* of God in love and righteousness, because we *know not* the *day* of our Lord's appearing. Said CYPRIAN, A. D. 220, "It were a self-contradictory and incompatible thing for us, who pray that the kingdom of God may quickly come, to be looking for long life here below . . . Let us ever in anxiety and cautiousness be awaiting the sudden advent of the Lord." Said CYRIL, A. D. 350. "Do thou look for the true Christ, the Son of God, the only Begotten, who is henceforth to come not from earth but from heaven, appearing to all more bright than any lightning, or any other brilliance, with angels for his guards, that he may judge quick and dead. . . Venture not to declare *when* these things *shall be*, nor on the other hand abandon thyself to *slumber*, for he saith WATCH, &c. . . but it behoveth us to *know the signs of the end*,—and we are looking for Christ." Said AUGUSTINE concerning the Virgins in Mat. xxv, "But men continually say to themselves, 'Lo, the Day of Judgment is coming *now*, so many evils are happening, so many tribulations thicken; behold all things which the prophets have spoken have well nigh fulfilled—the day of judgment is *already at hand*.' They who speak thus speak in *faith*, go out, as it were, with such thoughts to meet the bridegroom." Said TYNDALE, "Christ and his apostles . . . warned to look for Christ's coming again *every hour*." Said JOHN BRADFORD, "Covet not the things that are in **THIS WORLD**, but long for the *coming* of the *Lord Jesus*." Said JOHN PISCATOR, "The Advent of the Lord is to be looked for with perpetual vigilance,—especially by *ministers of the word*." Said LATIMER, "Let us therefore have a desire that this day may come *quickly*; let us *hasten* God forward; let us cry unto him, day and night, Most Merciful Father, thy *kingdom come*." Said RIDLEY, "The world, without doubt,—this I do believe, and therefore I say it,—draws towards an *end*.' Let us, with John, the servant of God, cry in our hearts unto our Saviour Christ, *Come, Lord Jesus, come*." Said CALVIN, "We must hunger after Christ, we must seek and contem-

plate till the dawning of that great day, when our Lord will fully manifest the glory of his kingdom." Said LUTHER, "I ardently hope, that amidst these internal dissensions on the earth, Jesus Christ will *hasten* the day of his *coming*, and that he will crumble the whole universe into dust." Said BAXTER, "This is the day that all believers should long, and hope, and wait for, as the accomplishment of all the work of their redemption, and all the desires and endeavors of their souls. Hasten, O Lord, this blessed day. Said JOSEPH ALLEINE, writing from Ilchester jail to his flock, "This is the day I look for, and *wait for*, and have laid up *all my hopes in*. If the Lord *return not*, I profess myself *undone*—my preaching is *vain*, and my suffering is *vain*, and the bottom in which I have entrusted *all my hopes* is forever miscarried." Said the seraphic RUTHERFORD, "The Lord hath told you what ye should be doing till he come; *wait* and *hasten*, saith Peter, for the coming of your Lord. All is night that is here, in respect to ignorance and daily ensuing troubles . . . therefore sigh and long for the dawning of that morning, and the breaking of that day of the Son of man, when the shadows shall flee away. Persuade yourself that the *King is coming*. Read his letter sent before Him,—Rev. xxii: 20.—*Behold I come quickly*. Wait, with the wearied night-watch, for the breaking of the eastern sky." Said MATTHEW HENRY, "As Christians, we profess not only to *believe* and *look for*, but *love* and *long* for the *appearing* of *Christ*, and to act in our whole conversation with regard to it.—The second coming of Christ is the *centre* in which all the lines of our religion *meet*, and to which the whole of the divine life hath a constant reference and tendency." Said INCREASE MATHER, "You must not only look for, not only believe that such a day *will come*, but you must *hasten* to it—that is, by earnest *desires* and longing wishes. Said DODDRIDGE, "He comes quickly, and I trust you can answer with a glad Amen that the warning is not troublesome or unpleasant to your ears; but rather that his coming—his certain, his speedy coming—is the object of your delightful hope, and of your longing expectation. For with

regard to his final appearance to judgment, our Lord says, 'Surely I come quickly.' And will you not here also sing your part in the joyful Anthem? Amen; even so come, Lord Jesus."

Said JOHN WESLEY :

"The church in her militant state,
Is weary and cannot forbear;
The saints in an *agony* wait
To see Him again in the air :
The news of his coming I *hear*
And *join* in the catholic cry—
O Jesus in triumph *appear*,
APPEAR in the CLOUDS of the sky."

And WATTS exclaims :

"How bright the vision ! O how long
Shall this glad hour delay,
Fly *swifter round*, ye wheels of Time,
And bring the *welcome day*!"

The above are a few of the plain truths taught in the word of God. Let us, like the Bereans of old, search the Scriptures daily and see if these things are so. Let us give heed to the words of the Lord and seek for eternal life through Jesus Christ at his coming.

VOICE OF WARNING

FROM

THE FOUR WINDS:

BY D. T. TAYLOR

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth."—*Luke, 21: 26.*

EVER since the great reformation, three centuries ago, when the light of heaven so glorious, flashed upon her pathway, enabling her to discover the huge Antichrist, and to discern for the first time for centuries, her true position in the history of the age, as being far advanced towards its consummation, the Church of God on earth has earnestly sought to penetrate the Divine mind and purposes, as revealed in His Holy Word, with reference to her destiny in time's future, and her approach to the solemn period of the end of the world. And not without manifold success has she pursued her anxious inquiries on this momentous subject, scattering the light among the nations until the great voice that begun its warnings with Wickliff, "The morning star of the reformation, and Luther, its rising sun, gathering strength with advancing centuries, and sustained by the sure prophetic word, and countless magnificent signs and unmistakable tokens of the end, has now burst upon the ears of the weary church, and careless proud world, *"as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings,"* proclaiming the rapid approach of a vast crisis in the destiny of human society—the imminence of the millennial era—aye, the epoch of the establishment of the everlasting Kingdom of God on earth.

John Wickliff, the intrepid Protestant of the fourteenth century, believed that century to be "The last age of the World," and scattered far and wide his faith in a tract bearing such title. Martin Luther at first supposed the end would come ere he had finished his translation of the prophecy of Daniel. A little farther on, he expresses his belief that, that day which he so earnestly desired to see, was not over twenty years in the future—then deprecating the interval as being fifty years,—and finally, but a little while before his death with a more studied mind brought to the subject, he fixing his eye upon the middle of the nineteenth century, exclaimed, "I am persuaded that verily the day of judgment is not far off; yea, will not be absent three hundred years longer. The voice will soon be heard, 'behold the Bridegroom cometh!'"—*Table Talk*, ch. 1. Melancthon, too, observed in connection with the statement of his belief, that the world would stand but six thousand years—the belief also of Luther, Latimer, and nearly all the reformers—that, "this aged world" in his day was "not far from its end." Bishop Latimer, recognizing as past, the grand Pauline obstacle that hindered the advent, viz.,—the coming of the Man of Sin, 2 Thess., ch. 2, also said, "The day is not far off: peradventure it may come in my days, old as I am, or in my children's days." And he testified to the universality of this expectation, in adding that "all the learned men whom without doubt, God has sent into the world in these last days, to give the world warning, do gather out of Sacred Scriptures that the last day cannot be far off." Sermon on the second Sun. in Adv. So taught Bishop Bale, Fox, the Martyrologist, and more latterly Joseph Mede, and William Twiss, who with the great body of reformers held that Christ would come at the seventh trumpet's sounding. Flacius, believed that the Papacy would perish by the personal presence of Christ, in the year 1866. Dr. Goodwin, in 1673, wrote, "We are to consider that we now live in the extremity of times, and we are at the verge, and as it were within the whirl of that great mystery of Christ's kingdom, which will as a gulf, swallow up all time; and so the nearer we are unto it, the greater and more sudden changes will Christ make, now hastening to make a full end

of all." Dr. Gill, in the middle of the last century taught, that the Lord would come within one hundred and fifty years at the very furthest. John Wesley, and Albert Bengal, supposed the millenium would commence as early as 1836. Samuel Rutherford, of the seventeenth century, used to say, "the blast of the last trumpet is now hard at hand." John Fletcher, of Madely, wrote, "If these things" i. e. the scenes of the judgment, "happen not to us, but to our children—as they most certainly will before the third generation is swept away—is it not our business to prepare ourselves for them?" *Letter on Proph.* 1775. Lord Napier, in a work on the prophecies, circulated throughout Europe, maintained that the judgment would set and the books be opened at some time between the years 1688 and 1700. The almost universal reception of his views among Protestants showed how little the church had yet dreamed of a temporal millennium previous to the time of Dr. Whitby, who first originated that doctrine in the opening of the last century. The Mathers', also Spaulding, lifted their voices in warning and pronounced the end imminent, the last one observing, "the time has come to look for the final destruction of Antichrist, for the battle of that great day of God Almighty, and for the natural signs and omens of His second advent." *Lectures*, p. 24. William Cowper, Charles Wesley, Dr. Watts, and Robert Pollock, as did the great Milton, all either sweetly or solemnly sung of the approaching epoch of the restitution of the globe. Edward Irving, too, as this century opened, proclaimed throughout all Great Britain, with extraordinary eloquence, the coming catastrophe. Robert Hall, says Dr. Duffield, died regretting he had not preached the doctrine of Christ's personal reign, and Bishop Heber, wrote,—

"The world is grown old and her pleasures are past;
The world is grown old and her form may not last;
The world has grown old and trembles for fear;
For sorrows abound and the judgment is near."

So taught the reformers and elder divines. The honored names of all who sustain such views, time would fail us to mention.

But more especially does it remain for the nineteenth century, the most remarkable century of all, to present its gal-

any of noble witnesses to the truth of God now proclaiming so clearly the near approach of the consummation. All hearts are intensely stirred, and every voice utters a cry of alarm. The Protestant, the Romanist, the Republican, the Despot, the man of the world, the man of God, the Premillennialist, the Post-millennialist, the religious and secular press, the Spiritualist, the Mahommedan, the Jew, all men everywhere, of every name and rank, vie with each other in heralding the swift advent of the world's grand crisis. What that crisis is—what its results will be men disagree in relation to, but that it will come, nay, that it is almost here, and will be a momentous one, all readily affirm, and with united voices, both church and world cries aloud, "It hasteth greatly!" We believe that crisis to be the visible coming of the Lord Jesus Christ to judgment, and to his kingdom. We believe, therefore we speak—we write.

THE PRESS teems with thrilling testimonies, presented in the most imposing language possible to be used. The Christian Statesman, of Washington, says that, "The black clouds of despotism, still lower with fearful import over the destinies of Europe, and threaten to break in thunderbolts of war and revolution," while the Hartford Courant, uses similar language, and adds, "We cannot predict whether all these flashes of light are to herald in the dawn of a better day—bright day of sunny liberty; or whether they are a meteoric glare to usher in a long dark night of loathsome tyranny."

The British Banner, 1853, ominously observes, "The present is a time of darkness and great perplexity, a period in which wars and rumors of wars are agitating and alarming the hearts of more than half of mankind. Since the astounding years of the French Revolution, no events of so significant and momentous a character have occurred in the civilized world, as those that are now passing, like the tempest-driven clouds over the heads of the wondering nations."

The New York Evangelist, said in 1848, "Had the present state of Europe been prophesied fifty years ago, would any have credited the prophecy? We believe that in this year we have seen the beginning of the end."

The London Times, said in 1848, "The foundations of the great political deep seem breaking up. The whole earth is

shaken;" and a western paper strikingly observed, "The world is making huge efforts to die."

The Living Age, says, "We stand at a great starting point in the history of the world. Old things are about to pass away, and we know not what shall be the new. The continent of Europe, startled by the warning trumpet of 1848, has cowered into silence; *all faces gather blackness and men's hearts fail them for fear of what is coming on the earth.*"

The Alliance and Visitor, truly remarks, that, "the events of Europe have followed each other in quick and startling succession. The events of centuries have been crowded into a year. The amazing rapidity has astonished the human race. The hand of God should be recognized in these remarkable events."

The Reflector, says, "We can hardly begin to measure the results of these great events in Europe. It is indeed startling to pause and consider it. The Almighty appears to be *driving asunder the nations*, is causing *the everlasting hills to bow*—they seem to be on the verge of crumbling."

The New York Tribune, affirms, "The eastern sky is red with the portents of a general conflagration. * * * The crisis visibly approaches. * * * It cannot be doubted that the moment for the war to swell into more gigantic and terrible proportions, and to wrap all Europe in its flames, is now close at hand."

The New York Herald, says, "We are certainly on the threshold of great events." The New York Times supposes those events to be "a free millennial future for the world," while one of the European correspondents of the former journal styles those events, "*The great battle of Armageddon*," and the Sabbath Recorder, also says, "A moral and political earthquake is maturing, and the heaving of the earth shows the elements are in motion. It is the preparation and commencement of the great battle of Armageddon, the breaking up of absolute powers, and the undermining of Anti-Christian predominance."

The New Orleans Delta, declares, "That the great fight will be fought, that the world-battle is as inevitable as tomorrow, is no dream of dyspepsia or threat of a lunatic; it

is evident to any one who will take the trouble to open his eyes and look around him."

The London Episcopal Recorder, says, "The events of the times do indeed seem to call as if with providential voice, for special effort, and prayer and watchfulness. 'There is,' it has been remarked, 'an undefinable impression abroad upon all spirits, of a coming crisis, and a better day.' Thus for instance, if we look to Rome: *Rome not to be converted*, revives as if with dying energy, and begins to dictate laws, and multiply her hostile positions, only to be destroyed by the brightness of another advent. Her mightiest paroxysms of seemingly recruiting strength will probably be that which immediately precedes her last and dying agonies. If we contemplate the nations; 'the nations are angry,' and prepared for war upon a scale of grandeur hitherto unknown: the hearts of men fail them, when they anticipate the results of the next general, and probably conclusive outbreak. All things seem to travel onward to a general crisis and a new era."

The Christian Luminary, candidly says, "This truly is an age of wonders, changes and revolutions. No thinking man can open his eyes upon the great events which are passing before us, without being impressed with the signs of the times, and constrained to admit that important scenes are about to be opened to the view of an astonished world. The seals are opening, the trumpets are sounding, the nations are shaking; signs are seen in the heavens and on earth, which plainly teach us the fact that the coming of the Son of Man draweth nigh."

The Boston Traveler, in an article headed, "The shaking of the nations," says, "These events are a fulfilment of prophecy, uttered many hundred years ago; distinct enough to be understood by all who have lived to see them. They are so astounding as to seem more like the visions of the night, than the sober realities of the day. There is not a throne that has not been shaken. That the work of overturning in the earth, of which the ancient sang, is commenced in very deed, it seems impossible to doubt."

The Scientific Mechanic, of 1847, said that "No man now living has ever witnessed, nor has any historian recorded, so interesting a position of the world and the nations thereof,

as is presented at the present time. Some old-fashioned people, who give credence to a certain old fashioned book, have supposed that a time would come when the earth should have become 'old as a garment,' and should be changed. Men are looking upon 'the present convulsed state of the world as portending great political reforms; but in view of certain facts which cannot be disputed, we think it reasonable that faithful christians should look for something even more important. The world is now just about 6,000 years old, &c. Viewing the fact in connection with the unprecedented tempests, inundations, earthquakes, and famines, which have occurred within the last two years, and the present extraordinary perplexity and commotion among the nations, we cannot avoid the anticipation of events incomparably more important than any that have been prognosticated by the secular press. It is well to be ready for whatever event may occur."

The Christian Review. A writer says, "I am strongly persuaded that the present generation of men stand upon the very eve of the mightiest revolution that the annals of time record. * * A silent, rapid, irresistible preparation has been making—making perhaps for a sudden, subversive, and universal change,—What will it be? The battle of Armageddon? The Millennium? The new heavens and earth? Perhaps all of these, preceded by the coming of the Son of Man in the clouds of heaven. Nothing in the prophecies withholds His coming, that I have seen. The events we expect to precede that advent, may follow it. The character of the second, as was the first advent, may have been mistaken. Nothing withholds the revelation of this great period, but the long suffering of Messiah, if I have read Peter, and Daniel, and John aright."

The Toronto Christian Observer, solemnly says, "Upon the whole we see occasion enough for humiliation, in place of exultation; and instead of the announcement of 'the good time coming,' we hear a solemn voice coming up through all the din and bustle of the age's enterprise, the shriek of its crime and misery, the chaunt of its pompous devotion, and the rant of its philosophy,' *'When the Son of Man cometh, shall He find faith on the earth?'*"

The Christian Chronicle. Over the signature of "ZETA," is found the following. "Depend upon it, dear reader, we live in eventful times. Prophecy is now in such a state of fulfillment, that the future history of the world, should it long continue, must be uninspired. There is, perhaps, no important prediction, the accomplishment of which could delay the Saviour's advent for a single hour. The last page of Revelation is now open before us, and we wait with an assured confidence, yet with the most intense anxiety for the accomplishment of what is there written—for the final event of time—for the great and terrible day of the Lord. In the language of Bonar, 'we are living in an age of the world when every hill is passed up which the church had to climb, ere it came in full sight of the plain, along which shall come the Son of Man in his chariot of glory.' Standing upon our watch-tower, we are looking out amid the darkness of night for the first streaks of morn; with ears intent we are waiting to catch the first blast of the trumpet; with eyes uplifted we are gazing upon the gathering brightness; and with impatient longing our hearts cry out; Come, Lord Jesus, come quickly. In prospect of this solemn day, gird up your loins, and hold fast the beginning of your confidence steadfast to the end. With a holy impatience listen for the midnight cry. By your ceaseless and importunate pleadings, provoke the speedy coming of your Lord. Whatsoever your hands find to do, do it with all your might! Blessed be God, the day of trial, and toil, and suffering, and labor, is almost ended!"

The foregoing is but a specimen of the thrilling testimony with which the entire religious and secular press everywhere abounds.

THE SPIRITUALIST, or modern necromancer, a creature of yesterday, but now world-renowned and counting his millions, sees though with perverted vision the hastening new era.

Andrew Jackson Davis, speaks for the general body in denominating spirit-rapology, "the great question of the age, which is destined to convulse and divide Protestantism.

"You may be assured of the truth of this approaching crisis. The world must recognize it, because it will be accompanied with war; for politics are inseparably connected, all

over the world, with religious systems. Religion will develop reason; but politics will impel the masses to unsheath the sword, and to stain the bosom of nature with blood? Friends of progress! be not discouraged; for the final crisis must come; then the strange interregnum.

"Protestantism as now constructed will first decay; because it is to be divided into two, the smallest party will go back into Catholicism; the other will go forward into Rationalism. And then, after a succession of eventful years, a political revolution will hurl the Catholic superstructure to the earth, and the prismatic bow of promise will span the heavens. The children of earth will then be comparatively free and happy! for the millennial epoch will have arrived!"—*Review of Bushnell*, pp. 3, 187, 217, 221. Such are their delusive hopes.

Charlotte Elizabeth, in 1842, wrote, "We shall soon need to exercise judgment in the discerning of spirits. The sixth vial, under which there can be no doubt that we now live, is marked by the going forth of the three unclean devils, of whose miracle-working power we are forewarned."—*Principality and Powers*, p. 297. And Charles Beecher, referring the present, vast "pneumatic or spiritual movement to the category of Rev. xvi. 14." says, "Claiming to be the avant-couriers of millennial glory, yet denying, with few exceptions, 'that blessed hope and glorious appearing of our great God and Saviour Jesus Christ, they incur the almost certain stigma of false Christs which should precede His coming.'"—*Review of Spiritual Manifestations*, p. 73.

The Jew, whose creed everywhere is, "I believe with a perfect faith that the Messiah shall come," now hails with uplifted head the precursors of his coming. Rabbi Carrillon, of Jamaica Island, affirms that, "there is every reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer." A European writer says, "Jews who never before thought of a Messiah, begin now to say, These are the days of travail which precede his coming." Mr. Bishop but exhibits the expectations of a vast majority of his nation in proclaiming everywhere the immediate appearing of the Lord. Joseph Wolfe—who with Mr. Bishop are converted Israelites—has preached the doc-

trine the world over. Jewish Rabbi's, both in England and America, maintain that if Messiah does not come at the end of 6000 years from creation, "The whole world will perish," for "in such case their whole law of types would fail, and the Word of God in their estimation prove untrue." Solomon Herschel, Rabbi of the chief synagogue of the Jews in London, says his people after a close investigation of the subject, think with him, that Messiah's advent cannot be delayed beyond 1863. Mr. Bishop looks for Him previous to that time. Public journals in 1852, stated that there was then, ten thousand Jews in Jerusalem all anxiously expecting the Messiah. A striking coincidence indeed that the Jew looks for Messiah's *first* advent, at the same time the Christian looks for his *second*.

THE POLITICAL STATESMAN AND PHILOSOPHER, is not blind to the great events now both passing and impending, though in many instances totally failing to apprehend their import.

Sir Robert Peel, in the British parliament in 1842, pronounced "the period which has elapsed since the French Revolution, one of the most memorable periods in the history of the world," and also said that—"Every aspect of the present times viewed in the light of the past, warrants the belief that we are on the eve of a universal change."

Hon. R. I. Walker, of this country styles the coming struggle "the last triumphant battle for the liberties of mankind," while the Hon. Bellamy Storer, of Cincinnati, who is a pre-millennialist writes, that, "The hosts are gathering for the battle of the great day. The eastern and western Anti-christ are coming to their end, and none shall help them. What a scene upon the prophetic chart! Let us "he adds," "watch and pray lest we be weary in the good work."—*Winthrop's Letters*, p. 7.

Hon. William Thorp, of England, says, "The present convulsions of the nations, the simultaneous shaking of the Ottoman and Papal empires, the reign and dominancy of infidelity, the extensive propagation of the gospel beyond the limits of the western Roman empire, the state of feeling and excitement in the Jewish nation, the infidel indifference of the world, the death-like slumber of the church, and the

midnight cry that has recently been raised, and that is now ringing in the ears of an infidel world and a sleeping church : all indicate that the 1260 years have nearly run out their course, and *when ye see these things know that the kingdom of God is at hand*. Of that day and that hour knoweth no man, but we may know with certainty by these things that it is fast approaching." *Literalist*, Vol. 4. p. 92.

Hon. Rufus Choate, in 1851, referring to the aspect of the times said, "what that aspect and state exactly is, how wholly unsettled; what shadows, clouds, and darkness appear to rest upon it, you entirely appreciate. It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow, as in the apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away, in which the great bell of time shall sound out another hour, in which society itself shall be tried by fire and steel, whether it is of nature and nature's God or not."

Dr. Dick, the calm philosopher, on these national tumults writes: "What is to be the ultimate result no one can tell. But we know that the Lord God Omnipotent reigneth, and that the present movements are so many links in the great chain of Providence, leading onward to the world's renovation, and to that period when the glory of the Lord shall be revealed, and all flesh see it together,—when wars shall cease to the ends of the earth, and when there shall be nothing to hurt or destroy among all the tribes and families of the earth. *Letter, Boston Atlas*, 1852.

Louis Kossuth, ex-governor of Hungary, and by birth and connection a member of the Lutheran protestant church, in tones of alarm that would well nigh wake the dead, says, "A terrible crisis, a great and bloody revolution in Europe is unavoidable." He bids us "not to shut willingly our eyes before the finger of God pointing to the '*Mene, Tekel, Upharsin*,' written with gigantic letters upon Europe's sky." "Peace" he cries "is impossible. There is coming an earthquake of impending war, a hurricane, the scent of which is already perceived in the very air; the events of Europe are pointed out by the finger of God. The alarm

bell has rung. War is inevitable; no man in the world has the power to stop its progress. The temporal power of the Pope is about to fall down forever. It will probably fall in the next revolution which is already in the air pointed out by the finger of God. I say this prophetically. I have already read it in the book of Providence, which is made to be a revelation to mankind. The destiny of mankind has come to the turning point of centuries. There is a cry of alarm upon the ostensible approach of universal danger. The despotic governments of Europe feel their approaching death; the decisive struggle is near. It will be the last in mankind's history. A great crisis in human affairs is instinctively and universally felt to be approaching. Every man knows it; every man feels, every man sees it. A philosopher was once questioned, how he could prove the existence of God. "Why," he replied, "by opening my eyes, God is seen everywhere; in the growth of the grass, and in the movement of the stars; in the warbling of the lark, and in the thunders of heaven." Even so I prove that the decisive struggle in mankind's destiny draws near. I appeal to the sight of your eyes; I appeal to the pulsations of your hearts, and to the judgment of your minds. *You know, you see, you feel that the judgment is drawing near!*"

The Post Millennialist, with divines of the highest respectability and authority, though erroneously we think, viewing the Lord's personal advent as yet far in the distant future, sees the new era of millennial blessedness but just before us, its herald not to be mistaken.

Dr. Bogie in 1839 said, "Reflect what mighty changes occurred in Europe in less than thirty years; what rapid revolutions have taken place within the last six years; changes which no one ten years ago could have imagined he would live to see. The next generation will behold more wonderful things, and may see the commencement of the thousand years."—*Bogie's Crisis*, p. 309.

Professor Robinson, of this country, in like manner has said that "Before another half century shall have rolled away, there will be seen revolutions in the oriental mind, and the oriental world, of which no one now has even a foreboding. The time is short; the crisis rushes on."

Let us awake and be prepared!"—*Elliott's Horæ*, vol. 4. p. 269.

Joseph Steele, of Vermont, in an article on the grand consummation of giving the kingdoms of this world to Christ, truthfully asks, "What question can be of greater practical importance to the church of Jesus Christ at a time when so many signs proclaim the day near at hand? Already the millenarian sees it at the door."—*Biblio Sacra*, 1849.

Dr. Arnold, late of England, observed that "modern history appears to be not only a step in advance of ancient history, but the last step; it appears to bear marks of the fullness of time; as if there would be no future history beyond it. * * But without any presumptuous confidence, if there be any signs, however uncertain, that we are living in the latest period of the world's history, that no other races remain behind to perform what we have neglected, or to restore what we have ruined, then indeed the interest of modern history does become intense."

"My sense of the evils of the times that are coming and of the prospects to which I am bringing up my poor children is overwhelming; times are coming in which the devil will fight his best, and that in good earnest."—*Modern History*, p. 38.

Professor George Bush says, "We have now actually arrived at the very borders of the period which is to be signalized by the winding up of the grand despotic drama that has for some ages been enacted in trans-atlantic Christendom."—*Bush on Mill.* p. 88. Of the new era he says "We cannot be far from the confines of that grand dispensation." *Hierophant*, p. 27. He has also said, "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

Dr. George Cheever writes, "It is impossible to look upon a more sublime spectacle than that which rises to the mind of a spiritual observer at the present crisis. A voice like the archangel's trumpet is crying, "*Cast up, cast up the highway; gather out the stones; lift up a standard to the people!* Event rolls on after event. As the purposes of

God are advancing nearer to their completion, ten thousand significant events sweep onward in the train. The convergence of all things to the point, becomes more and more rapid. Meaning begins to appear in events before shrouded in mystery. An Omnipotent plan, it is manifest, is in operation, and the trains laid with divine wisdom are fast completing."—*Dr. Grant's Nestorians*, p. 360.

Dr. Grant in 1841 said, "If this be not the dawn of this millennial Sabbath, it is at least *the preparation before the Sabbath.*" If we are to believe that the period of the seventh millenary is to be the Sabbath of the world, we should not forget that the Jewish Sabbath from which the analogy is drawn, had its preparation on the afternoon of the previous day, in which all the remaining labor of the week was finished, and that the season of sacred rest began with the setting sun. Upon this hypothesis we must conclude that the work of the world's conversion will be fully accomplished before the end of the present thousand years, now so nearly expired. Hence it is time for the preparation of the millennial Sabbath to begin. * * * Without presuming to define the precise time when this eventful period will close, we are constrained to believe that it is now so near that many, perhaps very many now on the stage will share a part in the closing scenes."—*Nestorians*, p. 357.

Dr. Nathan Bangs says, "The signs of the times, which now appear in the political and religious horizon, seem to indicate the near approach of that day, when the kingdom of the Lord Jesus shall extend from the rivers even unto the ends of the earth, and he shall reign God over all blessed forever." Presenting the signs he again says, "Let us ask ourselves, whether we have not abundant reason for believing, that God is about to take to himself his great power and reign universal King in the earth:" then defining his millennial views he adds "I believe the commencement of this happy period is *nigh even at the doors.*"—*Adv. and Jour.* 1849.

Archdeacon Browne, of England, in 1835 said, "that the present vast missionary agency and judgment cry had its symbol in the flying angel of Revelation 14, 6., and that he was strongly impressed with the conviction that our lot had

fallen under the solemn period emphatically designated in Daniel as '*the time of the end.*'"

Investigator, vol. 5, p. 41. Thomas Williams in his "Cottage Bible," holds that "the seventh angel announces the millennium," and regards it as proximate. Dr. Spring, of New York, in his published lectures affirms that preparations are now making for the glorious millennial era, which he holds will be introduced by terrible judgments on the world. George S. Faber, also the late Dr. Cox, of England, with a host of other divines fix the commencement of the millennial epoch in 1864-1866. Dr. Lyman Beecher everywhere affirms, "that the sixth vial is now being poured out, and near its conclusion, that the millennial day is near, even at the doors, that the Lord is soon to come; all men are in expectation of the coming of the Son of man."

Dr. Edward Beecher writes, "The point of prophetic chronology at which the world has now arrived, is the interval between the sounding of the sixth and seventh trumpets." Dr. Baird said in Rochester, 1852, that "No well-informed man can look upon the world as it is without coming to the conclusion that some great consummation is about to take place," while Henry Morris in 1842 asked, "Who does not see, that the knowledge of the Lord has begun to be spread over the whole earth, the spirit to be poured out, and that all things are ready for the great consummating moral change of this world, which is to follow, the sounding of the seventh trumpet."—*Modern Chiliasm Refuted*, p. 55.

Daniel Eddy, of Lowell, in 1848 said, "Time has grown old, six thousand years encircle its weary brow; and with inconceivable rapidity it rushes on to its eternal sepulchre. The great events connected with the winding up of all things are near. The earth wrapped in flame—the heavens bleached and pale with terror fleeing away—the great white throne—the book of remembrance—the saints everlasting rest—the sinner's fiery pillow, are but a step before us!"—*Lectures*, p. 78. President Hitchcock, of Amherst, in his work on the new earth, declares that, "In a very short time, far shorter than we imagine, all the scenes of futurity will be to us a thrilling reality!"

Mrs. H. B. Stowe exclaims, "O church of Christ, read the

signs of the times! Is not this power the spirit of Him whose kingdom is yet to come, and whose will to be done on earth as it is in heaven? *But who may abide the day of his appearing?* * * Christians, every time that you pray that the kingdom of Christ may come, can you forget that prophecy associates, in dread fellowship, the day of vengeance with the year of His Redeemed? *Uncle Tom's Cabin*, vol. 2. p. 322.

Dr. Duff, of Scotland, has recently said, "Surely the present crisis is constraining us to arise, and that with our whole heart. Surely it looks as if in response to the sighing of the whole creation groaning in uneasiness and pain through long by-gone ages, for the times of the restitution of all things—surely in answer to the plaintive cry of the myriad martyrs from under the altar, who age after age have been uttering their longing cry, '*How long, O Lord, how long?*'" He who is seated on the throne on high is now indicating by no ordinary signs that He is to arise and assume His great power, and to manifest himself as really King and Governor among the nations. Surely in the language of one of old, the great Messiah is about to come forth from His royal chamber—about to put on the invisible robes of His imperial majesty, and to take up the unlimited sceptre which His Father had bequeathed to Him. Even now, in the ear of faith, and almost in the ear of sense, we may hear the distant noise of the chariot-wheels of the mighty Saviour King, coming forth conquering and to conquer, amid the shaking of the nations from pole to pole. Every nation has of late been upheaving from its ancient settled foundations; and there will be mightier upheavings still, and that right speedily—all preparing the way for the new heavens and the new earth, in which righteousness will forever dwell?"

Dr. Choules, of New Bedford, cries exultingly, "The set time to favor Zion has arrived; the angel having the everlasting gospel to preach to all the nations, is on his flight, and his wing shall never tire. * * * It advances! and we see Messiah's kingdom coming on the earth; the nations are awaking through all the valley of death; ere long the living army shall spring up in countless multitudes, and the anthem shall break forth, rising to the heavens, as

with the voice of many waters, and as the voice of mighty thunders, resounding Hallelujah! Hallelujah. The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever!"—*Hist. of Missions*, vol. 2. p. 592.

Such are the testimonies of those who believe we have arrived at the very crisis of this world's affairs, and that the grand millennial age is but a hand's breadth of time in the future.

The *Pre-millennialist* and *Adventist* in solemn and stirring tones everywhere announces the swift approaching judgment and kingdom of God heralded by unmistakable signs and fearful inflictions of wrath on the anti-christian nations, and ushered in by the personal coming of the Son of Man, followed by His everlasting reign over the renovated world.

Macauley, the talented essayist and historian; a member of the British parliament, in 1831 thus wrote; "The Christian believes, as well as the Jew, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not inquire. The number of people who hold it, is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth, and ability; it is preached from pulpits, both of the Scottish and of the English church. Noblemen and members of parliament have written in defense of it,—who expect, 'that before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'"—*Essays on the Jews*, p. 668.

Among English writers of this century who hold such views are Alexander Dallas, A. M., Dr. Joseph Wolffe, the converted Jew, Henry Melville, Dr. Alexander Keith, Edward Irving, Hon. T. Erskine, Mr. Burgh, Edward Monroe, Bishop Van Mildert, of Durham, Mr. Fry, Mr. Girdlestone, Mourant Brock, A. M., Ridley H. Herschell, pastor of a church of converted Jews in London, Hon. G. T. Noel, Mr. Hoare, William Hooper, Hugh McNeil, A. M., Mr. Marsh, John Cox, Viscount Mandeville, Mr. Hawtrey, William

Rogers, A.M., Joseph Tyso, William Dalton, the Maitlands, H. M. Villiers, Edward Auriol, William Pym, A.M., C. J. Goodhart, J. W. Brooks, Mr. Madden, Mr. Sirr, T. R. Birks, Mr. Sabin, Mr. Begg, W. R. Freemantle, Thomas Hill, Edward Bickersteth, J. H. Stewart, Henry Woodward, A.M., Dr. George Croly, William Wogan, Esq., George Duke of Manchester, F. E. Paget, Mr. Lillingstone, Mr. Frere, Frederick Fysh, A.M., Matthew Habershon, Esq., T. P. Platt, Dr. J. A. McCaul, Granville Penn, Dr. Hales, Edward Gillson, B. A., Mr. East, John B. Sumner Bishop of Chester, Charlotte Elizabeth, and Dr. Ebenezer Elliott, whose immense Apocalyptic Commentary which advocates pre-millennialism has, in its fourth edition, received the approval of Sir James Stephen, the two Bishops of Winchester and Calcutta, Sir Lancelott Shadwell vice chancellor of England, and the Archbishop of Canterbury.

In Scotland, George Gilfillan, Dr. Candlish, William Cunningham, Esq., author of a score of works on prophecy, the lamented Dr. Chalmers, William Anderson, W. H. Hewitson, who with Dr. Kalley and Gonsalves, was missionary at Madeira, James Scott, Andrew and Horatius Bonar, and Dr. John Cumming, the great pulpit orator and brilliant author at London. The London Quarterly Journal of Prophecy, edited by the Bonars, and the Edinburgh Presbyterian Review, the organ of the Scottish National Church both advocate the doctrine of Christ's speedy personal advent.

On the Continent, Dr. Capadose, of Amsterdam. Hengstenburg the commentator, also Prof. L. Gausson, of Geneva, with many others are pre-millennialists, as also the entire Christian body of Jansenists in Paris, and Molokaners in Russia.

Mourant Brock, of England, in a sermon on Glorification (*see p. 11*) says, "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of our German missionaries that in Wirtemburgh there is a Christian colony of several hundreds, one of the chief features of which is the looking for the second advent. And a Christian minister from near the shores of the Caspian Sea

has told me, that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication entitled 'The Millennium,' the writer says that he understands in America about three hundred ministers of the Word are thus preaching the gospel of the kingdom; whilst in this country, he adds, about seven hundred of the Church of England are raising the same cry."

In the United States, Mr. William Miller, Dr. David Nelson, Elon Galusha, R. C. Shimeall, Edward Winthrop, A.M. Prof. N. Whiting, Elisha Putnam, Lorenzo Dow, Charles K. Imbrie, Thomas Wickes, Wm. King, of Utica, also Mr. Dickson, J. S. C. Abbott, A. B. Chapin, Edwin Burnham, Dr. Stephen, W. Tyng, Dr. George Duffield, Henry Mooer, Dr. Thomas, D. Campbell, Josiah Litch, William Ramsay, Mr. Lillie, Henry D. Ward, Nathan Lord, president of Dartmouth College, Mr. Lord of Montpelier, John K. Lord, Mr. Lebagh, H. F. Hill, F. G. Brown, Charles Beecher, Joshua V. Himes, Bishop Chase, Prof. Weethee, Dr. R. Hutchinson, Bishop McIlvaine, Bishop Henshaw, George Storrs, Bishop Hopkins, and a host of others too numerous to mention, have all assisted in sounding this solemn cry, "Behold the Bridegroom cometh." Seven periodicals are devoted to this work, and the most noted of these; viz., David Lord's Theological and Literary Journal, is read by nearly five thousand clergymen, and many others, of the various Christian denominations in this country. And the language of every pre-millennialist is with Dr. Elliott that, "our present position is but a *short distance* from the end of the now existing dispensation," or as David Lord "Christ is within a *brief period* to come from heaven in person!"

The foregoing is a thrilling, and all-important "warning from the four winds," to every son and daughter of Adam, to flee the last great and mighty storm which is now gathering over our heads. Yet, while it is a solemn warning, which should fall in thunder tones on the ears of a careless world, it is a sure harbinger of redemption to the saint—a voice of consolation to the weary pilgrim, wafted on the breeze of heaven, from all parts of the earth, bringing the

glad tidings, that, just beyond the gathering storm, is the long desired peaceful kingdom of our Lord.

In the language of Bonar, we say: "Weary of man's rule, we long for God's. Sick at heart with this world's scenes of evil,—man spoiling man; man enslaving man; man wounding man; man defrauding man; man treading upon man;—we long for the setting up of the righteous throne. Oh, what a world will this be, when man's *will* as well as man's *rule* shall be exchanged for Christ's rule and will; when God's "will shall be done on earth even as it is done in heaven!"

It is our joy to think that this kingdom is near; and that there are no centuries of sin and wrong still in reserve either for the church or for the earth. Its *nearness* is our consolation. The hope that it will come cheers us; but the thought *that it is coming soon* cheers us more. For both faith and hope are fed by the thought of *nearness*. We do not fret at delay, nor grow faint and disconsolate. Yet in some respects our feelings are not unlike those thus described by one of other days,

. . . So tedious is this day,
As is the night before some festival
To an impatient child that hath new robes,
And may not wear them, . . .

Our bridal robes are ready, and we long to put them on. Our priestly-royal raiment is also ready, and we desire to exchange for it these weeds of poverty, and shame, and widowhood. Yet 'in patience we possess our souls.'

We are on the daily out-look for a kingdom, lifting up our heads knowing that our redemption draweth nigh. It will not tarry. The signs of its approach are multiplying. The shadows are still passing and repassing along the grey cliffs, but their increasing rapidity of movement shows a momentous change at hand. Kingdoms are still rising as well as falling, but the deep force of the vibrations—the brevity as well as the abruptness of oscillation—betoken a crisis. At this crisis the world's movements are brought to a stand. Then touched by a Divine hand, they recommence. A better order of rule begins."

Again, in the language of Baxter: "Hasten, O my Saviour, the time of thy return; send forth thine angels,

and let that dreadful, joyful trumpet sound; delay not, lest the living give up their hopes; delay not, lest earth should grow like hell, and lest thy church by division be crumbled all to dust; delay not, lest the grave should boast of victory, and having learned rebellion of its guest, should plead prescription, and refuse to deliver thee up thy due. O hasten that great resurrection-day, when thy command shall go forth and none shall disobey; when the sea and earth shall yield up their hostages, and all that sleep shall awake, and the dead in Christ shall first arise; when the seed that thou sowedst corruptible shall come forth incorruptible; and the graves that received but rottenness, and retained but dust, shall return thee glorious stars and suns. Return, O Lord, how long! O let thy kingdom come. Thy desolate bride saith, Come! For thy Spirit within her saith, Come! The whole creation saith, Come, waiting to be delivered from the bondage of corruption. Thyself hath said, Surely I come. *Amen; EVEN SO, COME, LORD JESUS.*"

Kind reader, our design in compiling this testimony is to call your serious attention to this subject of a coming world's crisis. Some great event is just at hand. Two hundred witnesses herein proclaim its imminence.

Do you *discern the signs of the times*? Do you know what this crisis is? And are you prepared for it? This is the question of questions. If it should be a long dark night of loathsome tyranny with bloody persecutions and faggot fires as some fear, are you ready for the martyr's cruel fate—for a martyr's crown? If it should be the battle of the great day of God Almighty, are you equipped for your work in the terrible strife? And do you know what will follow that awful battle? If it should be the temporal millennium and the conversion of the world as many fondly hope, are you prepared with a pure heart and clean hands to enter into the work of the Lord? And if it should be the new heavens and new earth—Paradise restored—are you sanctified by the blood of Christ and made by Him meet for a place therein? But if that mysterious crisis should bring from heaven in flaming fire the Son of God to judgment and to his kingdom as Adventist's announce, are you ready to stand

before Christ's solemn tribunal in that great day? Will you think of these things?

Are you a Christian? Do you search the Scriptures concerning these things? Others have and think they can decide correctly on this coming crisis. Have you? And are you sure you are not mistaken about its nature? Think, look again. It *may* be the judgment. If so are you in the line of your duty? Prove your own self. Have you faith in Christ? Do you *love His appearing*? Do you *watch and pray always*? Have you done your duty to your family—to the church—to the world? Are you *clear from the blood of all men*? Can you not save one more of the unprepared—win one more sinner from everlasting burnings? Try. The master cometh with the crowns. Let no one take yours.

Are you unconverted to Christ? What shall I say to you? Will it avail to say anything? Shall I succeed where others have so often failed? One more appeal sinner. Wrath is coming. Jehovah says it. We who have watched every sign, think that wrath is nigh—very nigh. Do you know it is not nigh? O dare you trust yourself to meet your slighted Lord unsaved, and in your sins? What will He say to thee poor soul? But perhaps you answer. He may not come yet, and I will wait and see what this crisis is? Alas, do not peril thy soul in such a risk! Do not thus insult thy Saviour! Better be ready fifty years too soon than be one minute too late. Come to life's waters. Come now, for thou hast no promise of a morrow. The last lingering notes of the silver trumpet of the Gospel are falling on thy ears. The woe-trumpet's dreadful blast, trembles on the lips of the Angel! Hasten to Christ, repent, believe, be saved. Be quick for that day hasteth greatly! Haste, sinner, haste! Hasten to thy only refuge! Tarry not lest thou be consumed. **PREPARE TO MEET THY GOD**

THE NEW HEAVENS

AND

NEW EARTH.

BY D. T. TAYLOR.

"Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."—*2 Peter 3: 13.*

"What is to become of this vast globe? Is it literally to be dissolved, and

'Like the baseless fabric of a vision,
Leave not a wreck behind?'

Is it to be the victim of some future explosion which shall send its mighty masses hurling through space to fall upon other planets, like the aerolites upon our own? Or is it to be made over and become as the 'Garden of the Lord,' a fit abode for man to pass an immortality of blessedness?"* Such is the question propounded by F. D. W. WARD, late missionary to India, a question indeed demanding the candid and prayerful investigation and solution of the Church of God as involving the doctrine of her future inheritance.

That the new earth of Peter and John is the revealed eternal home of the righteous, seems evident from the sacred scriptures, but in the language of DR. EDWARD D. GRIFFEN, late of Williams College, "A question here arises,

* Hill's Saint's Inheritance, 4th ed., Appendix, p. 2.

whether the new heavens and new earth will be created out of the ruins of the old ; that is, whether the old will be renovated and restored in a more glorious form, or whether the old will be annihilated, and the new made out of nothing. The idea of the annihilation of so many immense and glorious bodies, organized with inimitable skill, and declarative of infinite wisdom, is gloomy and forbidding. Indeed, it is scarcely credible that God should annihilate any of his works, much less so many and so glorious works. It ought not to be believed without the most decisive proof. On the other hand, it is a most animating thought that this visible creation, which sin has marred, which the polluted breath of men and devils has defiled, and which by sin will be reduced to utter ruin, will be restored by our Jesus, will arise from its ruins in tenfold splendor, and shine with more illustrious glory than before it was defaced by sin.

“ After a laborious and anxious search on this interesting subject, I must pronounce the latter to be my decided opinion. And the same, I find, has been the more common opinion of the Christian fathers, of the divines of the reformation, and of the critics and annotators who have since flourished. I could produce on this side a catalogue of names which would convince you that this has certainly been the common opinion of the Christian church in every age, as it was also of the Jewish.” *

Is this opinion scriptural ? Is it orthodox ? Is it the old faith, we enquire ? Or is it a novelty unknown to the fathers, and untaught in God’s Word ? Let the unbroken testimony of these pages answer.

BARNABAS, A.D. 71, the supposed companion of Paul, taught the change of the terrestrial world, “ when,” he says, “ iniquity shall be no more, all things being renewed by the Lord,” who making “ all things new, then shall be the beginning of another world.” †

POLYCARP, A.D. 108, says “ if we please the Lord in this present world, he will raise us from the dead, and we

* Sermons, Vol. ii. p. 450.

† Epist. chap. 15.

shall reign together with him in the world to come." Heb 2: 5.*

PAPIAS, A.D. 116, also taught a renewed, and wondrous fertility of the earth in the millennium, which he held would commence at Christ's second coming.† Compare Isa. chapters 35 and 60, with Joel 3: 18.

JUSTIN MARTYR, A.D. 150, says of the millennial period or kingdom of Christ, "Isaiah saith of this thousand years, 'Behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind,'" &c., Isa. 65: 17, 18. Justin taught that the Abrahamic promise of the land of Canaan would be fulfilled at the resurrection in this new earth.‡

IRENÆUS, A.D. 178, wrote, "It is fitting that the just rising at the appearing of God should in the renewed state receive the inheritance which God covenanted to the fathers, and should reign in it." He quotes Math. 5: 5, and Ezk. 37th chap. as proof.§

TERTULLIAN, A.D. 200, held that the saints would inherit a kingdom on earth after the resurrection, Rev. 20: 6, 9, they dwelling in the New Jerusalem.|| CLEMENT about A.D. 192, and HIPPOLYTUS 220, held the same view, the former observing that in the seventh millennium will be "the renovation of all things." So too believed CYPRIAN, A.D. 230.

ORIGEN, A.D. 250 it is well known held that the earth after its conflagration should be renovated and renewed, and be inhabited by the saints forever. (The reader is referred to the Religious Encyclopædia.)

METHODIUS, A. D. 260, taught that at the final fire, the world would "be changed into a better and more glorious estate * * to the end that we may dwell in the renovated world free from sorrow."¶ See Ps. 37, v. 3, 9, 11, 18, 22, 29.

LACTANTIUS, A.D. 300, wrote, "The world shall be re-

* Epist. chap. 1 and 2.

† Eusebius Hist. B. iii, c. 39.

‡ Dialogue with Trypho, Sect. 2.

|| Irenæus' Her. B. v.

§ Tertull. contra Marcion, c. 24

¶ Methodius contra Origen.

newed by God, and the heaven shall be folded up, and the earth shall be changed, and God shall transform men into the similitude of angels * * and they shall be always conversant in the sight of the Almighty."* Compare Heb. 1 : 10, 12, and Ezk. 37 : 24, 25.

THE COUNCIL OF NICE, A.D. 325, composed of 250 bishops, says, "We expect new heavens and a new earth, according to the Holy Scriptures, at the appearing of the Great God and our Saviour Jesus Christ"—quoting Dan. 7 : 18, Ps. 27 : 13, Math. 5 : 5, and Isa. 26 : 6.†

CYRIL, A.D. 350, taught that Christ would have an endless kingdom on the renovated earth. So also did Ambrose, Hilary, Chrysostome, and many other writers in the fourth century.‡

JEROME, A.D. 380, said, "The meek will inherit the earth, not this world, not the earth under a curse producing thorns and briers, which rather the bloodiest warriors possess, but it is the earth which the Psalmist describes, 'I hope to see the Lord's goodness in the land of eternal life.' * * God will change these new heavens and new earth into better."§ See Rev. 21 : 5.

AUGUSTINE, A.D. 390. He says, "This heaven and this earth shall cease to be when the new heaven and the new earth shall begin to be. For by a mutation of things this world will pass away, not by an utter extinction."|| See Eccl. 1 : 4.

GREGORY the Great, A.D. 590. This bishop thus writes : The present heavens and earth "will pass as to their present figure or appearance, but as to their substance, they will remain forever * * others are not to be created, but these same renewed."¶ See Acts 3 : 19-21.

We have little or no definite testimony on this subject from the church in the middle ages, save perhaps that of JOACHIM ABBAS, who, as a commentator, had much influence in his day, and who held similar views to those already quoted. He lived A.D. 1190. THE WALDENSES and

* Lact. Div. Inst. B. vii.

† Oxford Ed. pp. 152-199.

|| August. Lib. xix. c. 14.

‡ Hist. by Gelasius.

§ De Inst. Cap. xv.

¶ Greg. Lib. xvii. c. 2-5.

PAULIKIANS also taught that Christ would have an endless kingdom at the end of this age, and in the "world to come."* At the Reformation the doctrine of the earth's re-creation was again revived. MARTIN LUTHER abundantly taught this doctrine. In his Table Talk he says, "God will make not the earth only, but the heaven also, much more beautiful than they are at present. At present we see the world in its working clothes, but hereafter it will be arrayed in its Easter and Whitsuntide robes."† See Isa. chapter 35.

"It is written, God will create a new heaven and a new earth wherein righteousness shall dwell. It will be no arid waste, but a beautiful new earth, wherein all the just will dwell together. There will be no carnivorous beasts, or venomous creatures, for all such like ourselves will be relieved from the curse of sin, and will be to us as friendly as they were to Adam in Paradise."‡ Isa. 11 : 6-7.

TYNDALE, the translator, locates the kingdom of Math. 6 : 10 at the end of the world, and on Rom. 8 : 21-22, affirms that "all creatures deserveth that day as the time of their rest and perpetual Sabbath." JOHN BRADFORD on the same passage says, "This renovation of all things, the prophets do seem to promise when they promise new heavens and a new earth," an opinion, he observes, entertained by the ancients out of 2 Pet. 3.

CALVIN, on Isa. 11 : 6-8, says the prophet "asserts here the change of the nature of wild beasts, and the restitution of the creation as at first." And LATIMER also held that "God will come to judgment and amend all things in this world;" the earth and elements being altered he says, "they will lose their former nature and be endued with another."§

PHILIP MELANCTHON, like Tyndale, looked for a fifth everlasting divine monarchy to be established on earth at the destruction of the fourth or Roman kingdom, and HENRY BULLINGER, in his Apocalyptic Commentary, recog-

* Elliott's *Horæ. Apoc.*, vol. ii.

† Table Talk, Hazlitt's Ed. p. 322. ‡ Voice of the Church, p. 143.

§ Institutes, B. iii.

nizes the new heavens and earth of Rev. 21 : 1, as being the present world renovated and purified from the curse.

ARCHBISHOP CRANMER, in a catechism authorized by King Edward VI. and sanctioned by numerous chief divines, taught that at the conflagration there would be "a renovation of all things." "So for man's sake for whose use the great world was created, being at length renovated, it shall put on a face that shall be far more pleasant and beautiful." Such was the faith of the English Church in 1550, and so far as we are acquainted with the writings of the great reformers of the sixteenth century, they taught no other doctrine than that of the early church, *iz.*, the restitution of this our world, or as in the language of the great reformer, John Knox, "the reformation of the face of the whole earth—the restoration of all things."

In the seventeenth century this was the belief of the most noted church divines. JOSEPH MEDE paraphrases 2nd Peter 3 : 13, thus, "But this conflagration ended, we look according to his promise, Isa. 65 : 17, and 66 : 22, for a new heaven and a new earth, that is a new and refined state of the world, wherein righteousness shall dwell, according as the same prophet saith, Isa. 60 : 20–21, thy people also shall be all righteous, they shall inherit the land, or earth forever."*

DR. GOODWIN wrote, "God doth take the same world that was Adam's and makes it new and glorious. The same creation groaneth for this new world, this new clothing—as we groan to be clothed upon so doth this whole creation. Rom. 8 : 19–23. And as God takes the same substance of man's nature and engrafteth the new creature upon it, the same man still ; so he takes the same world and makes it a new world to come for the second Adam. For the substance of the same world shall be restored to a glory which Adam could never have raised it unto. And this God will do before he hath done with it, and this restitution is "the world to come." Heb. 2 : 5.†

* Voice of the Church, chapters vi. and vii.

† Extracts on Proph. p. 181.

RICHARD BAXTER wrote "I believe there will be a new heaven and earth on which will dwell righteousness," and Samuel Rutherford said, "Certain it is that Christ will reign, the Father's King in Mount Zion." Thomas Burnet in his "Theory of the Earth" abundantly substantiates the doctrine of the world's renovation, together with the Saints reigning therein; a doctrine he shows to have been the general faith of the Church before his day, and taught by all heathen nations. JOHN BUNYAN held that at the first resurrection the world would be "delivered from the bondage of corruption into the glorious liberty of the children of God," the Messiah and his people then reigning in it, and indeed the entire body of BAPTISTS in the time of Charles II. inwove this precious truth into their "CONFESSIO OF FAITH," in which they say, "We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with men, and he shall dwell with them, will be the metropolitan city of His Kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."* See Isa. 24: 23

STEPHEN CHARNOCK too, in his "Attributes," like CHALMERS, of our day, argues most powerfully the final complete redemption of the earth from the curse, when he says, creation now defaced, "shall recover its ancient glory;" and Matthew Henry in his commentary is very clear on this doctrine, that "the fire at the last day shall be a refining, not a destroying, annihilating fire," and that "this lower world shall be renewed," as 2nd Peter 3: 13, and Rev. 21: 1, teaches; MATTHEW POOLE also in his Annotations arguing the same from Peter's third chapter and Acts 3: 19.

The great Milton says:—

"The world shall burn, and from her ashes spring
New heavens and earth wherein the just shall dwell,
And after all their tribulations long
See golden days."†

* Voice of the Church, ch. vii. † Par. Lost, B. 3.

The eighteenth century is not wanting in honored names of those who firmly held this most scriptural doctrine of the saints' inheritance as herein presented. Both INCREASE and COTTON MATHER held to "a paradisaical state upon earth" subsequent to the Petrine conflagration, precisely as held by the early Church. THOMAS JAMES wrote, "Creation will not be destroyed at the judgment day, but only purified. The vast and splendid machine will not then be thrown aside, broken up, and consigned to oblivion."* ANDREW FULLER said, "The Scriptures give us reason to expect that the earth itself, as well as its redeemed inhabitants, shall, at a future period, be purified, and re-united to the holy empire of God * * It is not improbable that the earth thus purified, may even continue the resort, if not the frequent abode, of those who are redeemed from it."† See Psal. 37 : 29.

"Heaven," said the pious WILLIAM JAY, "will probably be our present system renovated."‡

SIR ISAAC NEWTON believed Christ would come and reign on earth in person, and alludes to "The spirits of just men made perfect by the resurrection—Heb. 11 : 35, 40, and the shaking of heaven and earth, and removing of them, that the new heavens, and earth, and kingdom may remain—Heb. 12 : 27-28 ;" and BISHOP T. NEWTON too, argues for this doctrine, observing that the earth's destiny is that it "shall become as heaven, or rather that it shall be a heaven upon earth, God dwelling visibly among men—Rev. 21 : 1-5 ;" and asks why should the new heavens and new earth be destroyed when there shall be no more sin, when there shall be no more curse, when there shall be no more death ?"§

JOSHUA SPAULDING, with COTTON MATHER, affirms that "the new heavens and new earth was the country promised to Abraham, and to his seed ; which neither he nor they received, but desired and sought, having seen afar off." And this he says is the "new and glorious world rising from the ruins of the old." DR. GILL's final con-

* Chris. Charity, p. 214. † Fuller's Gospel Wit. ‡ Jay's Christian.
§ Dissert. on Proph. vol. 2. p. 358

clusion after weighing the whole matter was that the earth "will be purified, made new, and that it will continue forever," as the abode of the righteous; and PHILIP DODDRIDGE exultingly wrote: "We shall go from the ruins of a dissolving world to the new heavens and new earth wherein righteousness forever dwells."*

ALEXANDER POPE, BISHOP HEBER and DR. ISAAC WATTS have all sung sweetly of this renovated world: the last mentioned divine in his hymn entitled, "The Creation, Preservation, Desolation, and *Restoration* of the world," sings,—

"Yet when the sounds shall tear the skies
And lightnings burn the globe below,
Saints, you may lift your joyful eyes,
There's a new heaven and earth for you."

See also his hymn on Rev. 21: 1-5, called "New Jerusalem," so frequently sung with admiration in all the churches.

The fathers of the METHODIST Church—as well as the BAPTIST and EPISCOPAL Churches as already shown,—were unanimous in this faith; JOHN WESLEY incorporating the same in the standards of Methodistical doctrine in his notes on Rev. 20: 4-6. GEORGE BENSON said, "We expect Christ's second advent to restore all things—to establish a kingdom of righteousness upon earth—and to begin his glorious reign."†

TOPLADY in his sermon on Rev. 21: 5, affirms that "a day will dawn when a period shall be put to every disorder under which nature at present labors, and the earth will become just what it was, perhaps considerably better than it was, ere sin destroyed the harmony and broke the balance of the well-according system. The pious JOHN FLETCHER in his letter on the Prophecies teaches "a purification of this globe by dissolution and fire," Christ then reigning on it in millennial glory.‡ CHARLES WESLEY held

* Voice of the Church.

† Notes on Psalms.

‡ Letter 1775.

the same truth as is seen in all his hymns, especially the following, where on Isa. 65 : 17, he sings,—

“Come, divine effectual power,
Fallen Nature to restore;
Wait we for thy presence here,
Long to see thy throne appear;
Bid the new creation rise,
Bring us back our Paradise.

Now our universe create,
Fair beyond its first estate;
When thine eyes with pleasure viewed,
When thy lips pronounced it good;
Ruined, now, by sin and cursed,
Speak it fairer than at first.”*

JOHN WESLEY, as is generally known, was a staunch upholder of this doctrine. In his sermon on Rev. 21 : 5, he gives a very glowing description of that new world, arguing its futurity, and literality, saying,—“and what will the general produce of the earth be? Not thorns, briars, or thistles; not any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive in anywise, either to our use or pleasure. How far beyond all that the most lively imagination is now able to conceive! We shall no more regret the loss of the terrestrial paradise * * For all the earth shall be a more beautiful Paradise than Adam ever saw.”†

DR. ADAM CLARKE, in his Commentary, takes the same ground, observing “the present earth, though destined to be burned up, will not be destroyed but be renewed, and refined, purged from all moral and natural imperfections, and made the endless abode of blessed spirits.”‡ Such, too, was the belief of Dr. Coke, J. Sutcliff, and others.

Among Roman Catholics the doctrine of the world's re-creation has prevailed to some extent, not only JOACHIM ABBAS already mentioned, but also LACUNZA, a Jesuit of South America, and PETER LAMBERT, a Dominican of

* Hymns 1762, vol. 1 p. 383.

† Sermon on Rev. 21 : 5.

‡ Com. on 2 Pet.

France, advocated in the eighteenth century the doctrine of Christ's pre-millennial coming and personal reign on the renewed earth. BOSSUET, bishop of Meaux, an eloquent Romish divine of the seventeenth century, in a sermon on Rev. 21: 5, exclaims, "How great, how sublime, how magnificent, will be that closing scene when He who sits on the throne, at whose bidding the universe arose; when He from that tremendous throne shall utter these words, 'Behold, I make all things new,' at whose second intimation of his will, another world will arise, a new system of existence will be displayed, adapted to the happiness of the elect"*

WILLIAM COWPER sung in beautiful numbers of those Paradisaical "scenes surpassing fable and yet true," when God,

" Shall visit earth in mercy ; shall descend
Propitious in his chariot paved with love,
And what his storms have blasted and defaced
For man's revolt, shall with a smile repair :"

the sacred city of Salem coming down in its beauty, and heaven stooping to see her redeemed assemblies and to share her endless joy; and

" Thus heaven-ward all things tend. For all were once
Perfect, and all must be at length restored."†

DR. CARL IMMANUEL NITZSCH of Germany, "On the restoration of all things," writes:—"Together with the return of the Lord, the awakening of the just to life, and the consummation of salvation in general, there is associated a change of the entire condition of the world, or a renewal of the heavens and the earth, 2nd Pet. 3: 10-13; Rev. 21: 1-14; by means of which death and sin, together with all their elements, are extirminated."‡

DR. URWICK of Dublin, argues from 2d Peter 3d chapter, that another mundane sphere will arise out of the ruins

* Sermons, p. 127.

† Cowper's Task.

‡ System of Christian Doctrine, p. 396.

of the present, forming a region of perfect sinlessness, to which the saved look forward as their abode." "Novel," he affirms, "as the thought may be to some persons, it appears to be as correct as it is beautiful and grand, that the Lord, mighty in battle, who on the cross spoiled principalities and powers and made a show of them openly, and who age after age is breaking the yoke of the oppressor, and emancipating human souls, will not stay in his career of illustrious achievement till he wrest the very earth itself from the grasp of its usurper, re-creating it in unrivalled purity and glory, and taking possession of it with his people for immortality as peculiarly his own domain."*

NEWTON BROWN, in his well known *Encyclopedia of Religious Knowledge*, though advocating a cautious spirit in our conclusions, yet admits that "It is probable that the earth will survive its fiery trial, and become the everlasting abode of righteousness, as part of the holy empire of God." He also quotes and endorses Calmet as declaring from Isa. 65 : 17, and 66 : 22, that God promises a new heaven and new earth in the times of the Messiah ; the passage he says is referred to the end of the world, when will commence a new heaven and a new earth ; not that the present heaven and earth will be annihilated, but the air, the earth, and the elements, will be made more perfect, or at least, together with the inhabitants shall be of a nature superior to those vicissitudes and alterations that now affect these elements."†

PATRICK FAIRBAIRN of Scotland, who with URWICK and BROWN is opposed to millenarianism, thus writes :—"The apostle Peter represents the time of Christ's coming as the time of the restitution of all things, Acts 3, 19 : 21 ; that is, when every thing should be restored to its pristine condition. * * It is precisely on the same object, a redeemed and glorified earth, that the apostle Paul in the eighth of Romans, fixes the mind of believers as the terminating point of their hopes of glory. An incomparable glory is to be revealed in them, and in connection with that, the deliverance of a suffering creation from the bondage of

* Lectures on 2nd Adv. p. 29

† Rel. Ency. Art. CONFLAGRATION & NEW EARTH.

corruption into the glorious liberty of the sons of God."

"Were I left to choose out of all creation's bounds the place where my redeemed nature is to find its local habitation, enjoy its Redeemer's presence, and reap the fruits of his costly purchase, I would prefer none to this."*

RUEL KEITH, D. D., of Virginia, in his translation of HENGSTENBERG'S Christology, says, the Messiah, "finally, when the present course of the world shall have ended, will abolish even the outward consequences of the fall, the evil which sin has occasioned, and, after the utter extinction of the kingdom of darkness, glorify his divine kingdom on the renovated earth."†

GEO. CAMPBELL, D. D., of Scotland, in his translation of the Gospels, renders Math. 19: 28—"At the renovation when the Son of Man shall be seated on his glorious throne, &c., observing of the text, that the principal completion will be at the general resurrection, when there will be in the most important sense a renovation or regeneration—a new creation—of heaven and earth, when all things shall become new."‡

DR. KNAPP—Remarks on 2 Pet. 3: "Peter says the heavens and the earth, (the earth with its atmosphere) are reserved, or kept in store for the fire, until the day of judgment. At that time the heavens will pass away with a great noise, and the elements will be dissolved with fervent heat, and everything upon the earth will be burnt up. But in verse 13, Peter gives the design of this revolution. It will not be annihilation, but we expect a new heavens and a new earth, wherein dwelleth righteousness; i. e., an entirely new, altered and beautiful abode for man, to be built from the ruins of his former dwelling-place, as the future habitation of the pious. Rev. 21: 1. This will be very much in the same way as a more perfect and immortal body will be reared from the body which we now possess."§

JAMES CARLYLE, D. D., of Dublin, in his Latter Day Pamphlets, affirms that "the want of the age is a King,"

* Typology of Scripture, p. 461. † Christol. Vol. I. pp. 10, 14.

‡ See his Notes.

§ Theology, Vol. ii. p. 649.

and on Daniel's prophecies he writes, "Daniel carries them down to what is manifestly the day of judgment, the final and eternal reign of Christ over the whole earth, and the restitution of all things."*

A. THOLUCK, D.D., an eminent German divine, thus writes: "The glorification of the visible creation is more definitely declared, in Rev. 21: 1—although it must be borne in mind that a prophetic vision is there declared. Still more definitely do we find the belief of a transformation of the material world declared in 2nd Peter, 3: 7-12. The idea that the perfected Kingdom of Christ is to be transferred to heaven, is properly a modern notion. According to Paul and the Revelation of John, the Kingdom of God is placed upon the earth, in so far as this itself has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators; *e. g.*: Chrysostom, Theodoret, Jerome, Augustine, Luther, Koppe, and others."†

The late DR. JOHN PYE SMITH, of England, says: "I cannot but feel astonishment, that any serious and intelligent man should have his mind fettered with the common, I might call it the vulgar, notion of a proper destruction of the earth; and some seem to extend the notion to the whole solar system, and even the entire material universe; applying the idea of an extinction of being, a reducing to nothingness. I confess myself unable to find any evidence of it in nature, reason, or Scripture. We can discover nothing like destruction in the matter of the universe as subjected to our senses. Masses are disintegrated, forms are changed, compounds are decomposed, but not an atom is annihilated. . . . We according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."‡

EDWARD ROBINSON, D.D., Professor at Andover, says that the original word rendered *new* in 2nd Pet. 3: 13; Isa. 65; 17, and 66: 22, means *re-newed* or *made new*

* First and Second Advents, p. 14.

† Hitchcock's Religion of Geology, chap. xi.

‡ Lectures on Geology and Revelation, p. 161.

hence better, superior, more splendid. So the corresponding word of the O. T., means as a verb, to make new, renew, repair, restore, as in 1 Sam. 11 : 14; Job 10 : 17; Ps. 60 : 12; Isa. 61 : 4; Ps. 103 : 5; 2 Chron. 15 : 8, and 24 : 4. Whence are derived the words rendered *new*, *i. e.*, *re-newed* as in new moon, new heart, new creature, &c.* This criticism is very valuable and throws much light on the subject in question.

J. M. CAMPBELL, of England, meets objections on this point as follows: "If you have difficulties as to this matter, I refer you to the 65th chapter of Isaiah. Read it, and see whether it is not manifest that it is this very earth, in another state of it that is to be called that New Earth, and that it is in this very earth where God has been dishonored, that God is to be honored. I would further say to you, that Satan may not take advantage of you, if any find difficulties through the word *new*, that this word is here used in some such way as when a converted man is called a 'new creature.' I am the same person as I was before conversion, yet am I a new man; so the earth will be the same globe of earth, but still so changed as to be justly called a new earth. Some ask, Do you think Christ is to come to this vile earth? Was it not enough that he was once humbled? Shall he again leave glory for it? He will not be on the earth as it now is, but it shall be changed, and you are not to judge of what this earth shall be when the curse is taken off, and the power of God is put forth in beautifying and glorifying it, by what it now is. You might as well think to know what body a saint shall have at the resurrection, by looking at the body he now has. The saints shall dwell in bodies, but they shall be glorified bodies; and Christ shall reign on earth, but it shall be the earth redeemed from the curse."†

HON. GERARD T. NOEL, of England, on the prayer, "Thy kingdom come, thy will be done *on earth* as in heaven," asks, "If we lay aside the prepossessions of education, shall we refuse to admit that our Lord here bounds

* Vide Robinson's Lexicon, *sub. voce*.

† English Extracts on Prophecy, p. 134.

our view to this scene of earth? In heaven, that is in the other regions of the universe of God, his will is already done; but here we are surrounded with a scene of rebellion, anarchy, and sorrow. Does he then teach us to pray for a translation from this unquiet land, to another and distant orb? He puts no such request within our lips: he directs us to pray for the establishment of his Kingdom, and this kingdom appears to belong exclusively to this material earth. * * Jesus Christ is linked to our world by ties less fragile than those which human theology has framed.”*

The DUBLIN CHRISTIAN HERALD argues conclusively, that, “If the earth was to be destroyed, and man never to have the sovereignty of it, Satan would have a victory to boast of forever; neither would that promise be fulfilled, that Jesus should destroy the works of the devil. 1 John, 3: 8. Frightful indeed, is the breach which Satan has made in this fair field of God’s creation; but Jesus is “the repairer of the breach, the restorer of paths to dwell in, nor will he leave a single path unrestored to its original beauty. It is essential for Christ’s glory that this earth should be delivered out of the hand of the enemy.†

JOSEPH D’ARCY SIRE, of England, truly affirms that, “Unless the new heaven and new earth were identical with the orb we inhabit and its atmosphere, it could never be said there was *no more* sea; that it was *no more*, or *no longer* implies that it *had been before*.”† And JOHN COX, of England, writes, “It is said, that for Christ to reign on earth, would be degrading to him. We reply, we believe that God considers it otherwise; but I will answer this objection by a quotation from a small but valuable tract, on this subject. ‘How comes it, my brethren, that you so willingly allot that body of sin and death, which is by nature so full of corruption, and all manner of abominations, as the habitation of one person in the blessed Trinity; and so blindly contend, that the inanimate, and

* English Extracts on Prophecy, p. 28. † Ibid, p. 20.

‡ See the phrases *no more* curse, *no more* death, &c., in Rev. 21 and 22, also *no more* violence, in Isaiah 60; implying their previous existence in the same locality.

unconscious earth is alone so irremediably sunk under the curse, as to be wholly incapable of being renewed into a fit and holy habitation for the divine presence in the second Person? In which, think ye, the power of God is most manifest in regenerating the perverse heart to righteousness and holiness, or effecting a purification and redemption of the unresisting material world? And when thus purified, Christ will be no more dishonored by dwelling here, than he was when he held familiar intercourse with Adam in the holy, happy bowers of Eden. It will be condescension, but not dishonor.'”*

EDWARD HITCHCOCK, D.D., President of Amherst College, on Peter's third chapter, says, “Now, the apostle does not here, in so many words, declare that the new heavens and earth will be the present world and its atmosphere purified and renovated by fire. But it is certainly a natural inference that such was his meaning. For if he intended some other remote and quite different place, why should he call it earth, and, especially, why should he surround it with an atmosphere? The natural and most obvious meaning of the passage surely is, that the future residence of the righteous will be this present terraqueous globe, after its entire organic and combustible matter shall have been destroyed, and its whole mass reduced by heat to a liquid state, and then a new economy reared up on its surface, not adapted to sinful but to sinless beings; and, therefore, quite different from its present condition—probably more perfect, but still the same earth and surrounding heavens.”†

THOMAS CHALMERS, D.D., the late eminent Scottish theologian, has written an admirable sermon on this subject, one that all Christians should read. He says, “No, my brethren, the object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day, it may be shaken, and broken down from its present arrangements, and thrown into such fitful agitations as that the whole of its existing framework shall fall to pieces; and with a heat so

* Coming and Kingdom, p. 144. † Religion and Geology, ch. xi

fervent as to melt its most solid elements, it may be utterly dissolved. And thus may the earth again become "without form and void,"—Jer. 4 : 23—but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation, and the world be peopled as before with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor."*

THOMAS DICK, L.L.D., the great English philosopher, affirms that, "To suppose, as some have done, that the whole fabric of creation will be shattered to pieces, that the stars will literally fall from their orbs, and the material universe be blotted out of existence, is a sentiment so absurd and extravagant, and so contrary to the general tenor of Scripture, and the character of God, that it is astonishing that it should ever have been entertained by any man calling himself a divine, or a Christian preacher. I have already had occasion to remark, that there is no example of annihilation, or an entire destruction of material substances to be found in the universe. We have no reason to believe that even those changes to which our world is destined at the general conflagration, will issue in its entire destruction. The materials of which the earth and its atmosphere are composed will still continue to exist after its present structure is deranged, and will, in all probability, be employed in the arrangement of a new system purified from the physical evils which now exist, and which may continue to flourish a monument of Divine power and wisdom throughout an indefinite lapse of ages."†

JOHN CUMMING, D. D., the well known London divine, writes, "When He comes this earth shall be re-cast, restored, re-constituted, re-beautified, and set in more than its first and pristine glory. I never can bring myself to believe that this beautiful earth, its beauties still outnum-

* Sermon on 2d Peter 3 : 13. † Philosophy of a Future State, p. 124.

bering its blemishes, is to be annihilated. I cannot bring myself to believe that the devil's success is to be crowned with victory at the last day, and that this orb, which God made fair, beautiful, and holy, and which sin has made as it is, and over which the old serpent has left his trail, so long, and so far, and so wide, He means to resign to satan. But it is not a matter of conjecture. God has positively stated that it shall be restored. We have got a notion as if there were something essentially impure and hopeless in what is material. We have the old Gnostic heresy, that stone, tree, and flower, must be, by their very structure and organization, bad and impure. But it is not so. Only exhaust from the earth the poison, sin—let the footfall of Him who made it be echoed from its hills and valleys, once more, at dewy dawn, and at even tide, and this earth of ours will be instantly transformed into an orb, the like of which is not amid all the orbs of the universe besides.”*

The eloquent EDWARD IRVING, in his Orations, asks—“And cannot God create another world many times more fair, and cast over it a mantle of light many times more lovely, and wash it with purer dew than ever dropped from the eyelids of the morning?”†—“O what a thought,” he exclaims, “that the deluge of sin shall be baled out, that the long-covered hills and valleys of holiness shall again present themselves, that the slimy path of the old serpent shall be cleansed out of all nations, and the alloy of hell with fervent heat be burnt out of the elements of the solid globe, that the kingdom peopled with the redeemed shall become meet to be presented in the presence of God, and remain forever!‡

Kind reader, here we end our quotations. “The earth abideth forever” is the record of Revelation, and we have quoted from nearly one hundred eminent divines who for eighteen centuries have believed and taught this doctrine. Much more testimony equally interesting might be presented, did our limits allow it; but enough has already been given, to prove the antiquity and orthodoxy of this

* Cumming's Works. † Orations, p. 223.

‡ Preliminary Discourse “Ben Ezra.”

belief, and to set the honest Christian, whose eye may fall upon these pages, on the search through the sacred oracles for himself. A new world is before us, and like COLUMBUS let us procure an outfit of the King, and set out in quest of it. No mould of age or mark of antiquity is there : all is new. A new earth, a new heaven or atmosphere, and a new city, even Jerusalem the tabernacle of God, will be the inheritance of the saints in light. While we venerate the old, still we love what is new and unfading. Then let us love that fast hastening, fadeless land. To dwell there with the King forever we must have "new hearts," "become new creatures in Christ Jesus," putting on "the new man" by obedience, and be "called by a new name." Then we shall in immortality "walk in the new life" and "sing the new song" in the land where the tree of life "shall bring forth new fruit," and "the mountains drop down new wine," when the solemn mandate is uttered, the old world vanishes away, and He that sits upon the throne says "BEHOLD, I MAKE ALL THINGS NEW."

"So burned the world upon that dreadful day,
 Yet not to full annihilation burned :
 The essential particles of dust remained,
 Purged by the final, sanctifying fires,
 From all corruption ; from all stain of sin,
 Done there by man or devil, purified.
 The essential particles remained, of which,
 God built the world again, renewed, improved,
 With fertile vale, and wood of fertile bough ;
 And streams of milk and honey, flowing soug ;
 And mountains cinctured with perpetual green ;
 In clime and season fruitful, as at first,
 When Adam woke, unfallen, in paradise."

POLLOCK.

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THE COMING AND KINGDOM OF CHRIST

BY TWENTY THOUSAND BAPTISTS IN 1660.

The following confession of faith, signed by *John Bunyan* and forty other elders, deacons, and brethren, and approved by more than 20,000 others, was presented to King Charles II., in London, 1660. They declared, "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." Where are the Baptists of 1660?

ART. 22. "We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, (Acts 1 : 3,) which was taken up into heaven, (Luke 24 : 51,) shall so come in like manner as he was seen to go into heaven, (Acts 1 : 9-11):—'And when Christ, who is our life, shall appear, we also shall appear with him in glory.'—Col. 3 : 4. 'For the kingdom is his, and he is the governor among the nations,' (Psa. 22 : 28,) and 'king over all the earth,' (Zech. 14 : 9,) 'and we shall reign with him on the earth.'—Rev. 5 : 10. The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and his Christ.—Rev. 11 : 15. 'For all is yours,' (ye that overcome this world,) 'for ye are Christ's, and Christ is God's.'—1 Cor. 3 : 22, 23. 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven.'—Dan. 7 : 27. Though, alas! now many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron.—Rev. 2 : 26, 27. Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces, (Psa. 72 : 4,) and their vain rejoicings be turned into mourning and lamentations, as it is written.—Job. 20 : 5-7 "

"We believe that there will be an order in the resurrection; Christ is the first fruits, and then next, or after, they that are Christ's at his coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our

THE COMING AND KINGDOM OF CHRIST.

Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe, that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, forever."

"We believe that the kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme Lord and King of the whole earth.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."—*Crosby's Hist. of Bapt.*, vol. ii., App. 85.

"Since you would know by what name I would be distinguished from others, I tell you I would be, and hope I am a *Christian*; and I choose, if God should count me worthy, to be called a *Christian*, a believer, or any other such name which is approved by the Holy Ghost. And as for those ~~factions~~ titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem nor Antioch; but rather from Hell and Babylon, for they naturally tend to divisions. You may know them by their fruits.

JOHN BUNYAN."

Persons wishing to read more on the subject are referred to "The Voice of The Church," published by H. L. HASTINGS.

THE DURATION OF THE EARTH

BY ADAM CLARKE, LL.D., F.S.A., M.B.L.A.

THE world has now lasted nearly *six thousand years*, and a very ancient tradition has predicted its termination at the close of this period. Its duration has been divided into *three periods*, each containing *two thousand years*, which should be closed by a period *without terminating limits*;—and these have been supposed to have their *types* in the *six days' work of the creation*; and the *seventh day* called *Sabbath or rest*.

1. There have been *two thousand years* from the creation *without any written revelation* from God;—this was called the *Patriarchal dispensation*.

2. There have been *two thousand years* under the Law, where there has been a *written revelation*, a *succession of Prophets*, and a *Divine ecclesiastical establishment*. This has been termed the *Mosaic dispensation*.

3. *One thousand eight hundred and twenty-nine years* have passed since the true epoch of the nativity of our blessed Lord; and this is called the *Gospel or Christian dispensation*, which is now within *one hundred and seventy-one years* of closing its *two thousand*!

According to the ancient tradition there were,—1. *Two thousand years void*; that is, without the law. 2. *Two thousand years* under the law. And 3. *Two thousand years* under the Messiah. And at the termination of the *third* the endless *Sabbath* should commence. The comments on this ancient tradition go on to state, that at the termination of each day's work of the creation it was said, *The evening and the morning were the first,—second,—third,—fourth,—fifth,—and sixth day*: but when the Sabbath is introduced, and God is said to *rest from his work*, and to have *hallowed this day*, there is no mention of *the evening and the morning* being the *seventh day*.—That is left without termination; and therefore a proper type of the *eternal Sabbath*,—*that rest which remains for the People of God*.

And are we indeed so near that time when the elements

of all things shall be dissolved by fervent heat, when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burnt up? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated by the bright beams of the Sun of righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption is at hand? Are we so near the eve of that period when *they who turn many to righteousness shall shine as the stars forever and ever*? What sort of persons should we then be in all holy conversation and godliness! Where is our zeal for God? Where, the sounding of our bowels over the perishing nations who have not yet come under the yoke of the Gospel? multitudes of whom are not under the yoke, because they have never heard of it;—and they have not heard of it, because those who enjoy the blessings of the Gospel of Jesus have not felt, (or have not obeyed the feeling,) the imperious duty of dividing their *heavenly bread* with those who are perishing with *hunger*! and giving the *water of life* to those who are dying of *thirst*! How shall they appear in that great Day—when the conquests of the Lion of the tribe of Judah are ended;—when the mediatorial kingdom is delivered up unto the Father; and the Judge of quick and dead sits on the great white throne, and to those on his left hand says,—“I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink;” I say—How shall they appear who have made no exertions to tell the lost nations of the earth the necessity for *preparing to meet their God*; and showing them the means of doing it by affording them the blessings of the Gospel of the grace of God? Let us beware lest the *stone* that struck the motley image, and dashed it to pieces, *fall on us and grind us to powder*.

Bibles are sent out by millions into the heathen countries; but *how shall they hear without a preacher*; and *how shall they understand the things which they read*, unless those who know the things of God teach them? Let us haste then; and send *missionaries after the Bibles*!

God is mightily at work in the earth, *let us be workers together with him, that we receive not the grace of God in vain!* He that giveth to the *poor*, (emphatically poor, for they are without God in the world, and consequently without the *true riches*,) lendeth unto the Lord; and let him look what he layeth out, and it shall be paid unto him again. For "he that *converteth a sinner* from the error of his ways, shall *save a soul from death*, and hide a multitude of sins."—*Discourse on Daniel ii. in A. Clarke's Commentary.*

Probably no such time shall ever appear, in which evil shall be *wholly banished from the earth*; till after the day of judgment, when the earth having been burnt up, a *new heaven and a new earth* shall be produced out of the ruins of the old, by the mighty power of God, righteousness alone shall dwell in them.—*Clarke's Notes on Rev. xx. 2.*

From the above we see that Dr. Clarke, though he often interpreted Scripture figuratively, yet had no faith in the now prevailing doctrine of the *conversion of the world*.—Will Methodists take notice of this fact, and enquire for a moment where is the *proof* of the notion of the conversion of the world? Surely if it had been plainly revealed in the Bible Dr. Clarke might have found it there. Read Mat. xiii. The wheat and tares must grow together to the Harvest!

NOTE.—From this it is plain that Dr. Clarke, the most learned of the Methodists, expected the end of the world about the year 6000 from the creation, which according to his own reckoning is less than 150 years distant. Dr. Clarke followed Usher's chronology. But in computing the times of the *Judges* Usher reckoned only about 827 years, while Paul (Acts xiii, 20,) declares that period to have been about 450 years, making the world 123 years older than Usher or Clarke supposed, and consequently so much nearer the close of the 6000 years. Chronologists may disagree slightly, but the most reliable declare that the world is nearly six thousand years old. Let us be watching! Those who wish to investigate the subject more fully are directed to read "The Voice of the Church on the Reign of Christ," by D. T. Taylor. Price \$1.00. 1 Vol. 420 pages—sent by mail on receipt of the price, by H. L. Hastings,

HOPE AND DUTY OF THE CHURCH.

BY MATTHEW HENRY.

Matthew Henry was born in Flintshire, England, in 1663. He was a pious dissenter, and deservedly eminent as a commentator of the Scriptures, Wm. Romaine declaring, "There is no comment upon the Bible, either ancient or modern, in all respects equal to Mr. Henry's." We give copious extracts.

On Luke 12: 45, 46: "Our looking at Christ's second coming as a thing at a distance, is the cause of all those irregularities which render the thought of it terrible to us."

On watching: "To watch implies not only to believe that our Lord will come, but to desire that he would come, to be often thinking of his coming, and always looking for it as sure and near, and the time of it uncertain. To watch for Christ's coming is to maintain that gracious temper and disposition of mind which we would be willing that our Lord, when he comes, should find us in. To watch is to be aware of the first notices of his approach, that we may immediately attend his motions and address ourselves to the duty of meeting him. On 2d Pet. 3d chap., of the final fire he says: "It is yet to come, and will surely come, though we know not when nor upon what particular age or generation of men; and therefore we are not, we cannot be, sure that it may not happen in our own times."

"On John 18: 19: "It is meet that disciples should be warned of the haste and end of time, and apprised as much as may be of the prophetic periods of time."

On Rom. 8 ch., Henry makes "the creature" to mean "the whole frame of nature, especially that of this lower world; the whole creation, the compages of inanimate and sensible creatures;" the vanity and bondage and corruption is the curse to which the whole creation is subject, now "hastening to a total dissolution by fire." He says: "the creature, that is now thus burdened, shall, at the time of the restitution of all things, be delivered from this bondage into the glorious liberty of the children of God. They shall no more be subject to vanity and corruption, and the other fruits of the curse; but, on the contrary,

this lower world shall be renewed, when there will be new heavens and a new earth, 2d Pet. 3, 13; Rev. 21, 1; and there shall be a glory conferred upon all the creatures which shall be (in the proportion of their natures,) as suitable and as great an advancement as the glory of the children of God shall be to them. The fire at the last day shall be a refining, not a destroying, annihilating fire. Compare with this Psa. 96, 10—13; Ps. 93; 7—9, "Let the heavens rejoice, &c."

On verse 19, "At the second coming of Christ there will be a manifestation of the children of God. Now, the saints are God's hidden ones, the wheat seems lost in a heap of chaff; but then they shall be manifested. * * And this redemption of the creature is reserved till then; for as it was with man and for man that they fell under the curse, so with man and for man shall they be delivered. All the curse and filth that now adheres to the creature shall be done away then, when those that have suffered with Christ upon earth shall reign with him upon earth.— This the whole creation looks and longs for.

"Verse 23. We groan within or among ourselves. It is the unanimous vote, the joint desire of the whole church; all agree in this. Come, Lord Jesus, come quickly. The groaning notes a very earnest and importunate desire, the soul pained with the delay, * * groans not as the pangs of our dying, but as the throes of a woman in travail, groans that are symptoms of life, not of death."

2 Pet. 3. "That time which men think to be the most improper and unlikely, and therefore are most secure, will be the time of the Lord's coming. Let us then beware how we in our thoughts and imaginings put that day far away from us; let us rather suppose it to be so much nearer in reality, by how much further off it is in the opinion of the ungodly world."

"The first coming of our Lord Jesus Christ was what the people of God earnestly waited and looked for; that coming was for the consolation of Israel. How much more should they wait with expectation and earnestness for his second coming, which will be the day of their complete redemption, and of his most glorious manifestation?"

"They (the wicked,) will still attack us till the end of time; till our Lord is come, they will not themselves believe that he will come; nay, they will laugh at the very mention of his second coming, and do what in them lies to put all out of countenance who seriously believe and wait for it."

On Luke 18 : 8, "Now when he comes will he find faith in the earth? The question implies a strong negative; no, he shall not, he himself foresees it. * * In general he will find but few good people, few that are really and truly good; many that have the form and fashion of godliness, but few that have faith. Even to the end of time there will be occasion for the same complaint; the world will grow no better, no, not when drawing towards its period. Bad it is, and bad it will be, and worst of all just before Christ's coming; the last times will be the most perilous. In particular he will find few that have faith concerning his coming. It intimates that he will delay his coming so long that wicked people will begin to defy it, and to say, "Where is the promise of his coming?" They will challenge him to come.—Isa. 5 : 18, 19, and Amos 5 : 18, 19, and his delay will harden them in their wickedness. Even his own people will begin to despair of it, and to conclude he will never come, because he has passed their reckoning."

On Matt. 25, "As christians, we profess not only to believe and look for, but love and long for, the appearing of Christ, and to act in our whole conversation with regard to it. The second coming of Christ is the centre in which all the lines of our religion meet, and to which the whole of the divine life hath a constant reference and tendency."

On Dan. 12 : 10, Henry, though looking for an extensive proclamation of the gospel, looked not for its universal reception, but says: "As long as the world stands there will still be in it such a mixture as we now see there is of good and bad. We long to see all wheat and no tares in God's field; all corn and no chaff in God's floor; but it will not be till the time of ingathering, till the winnowing-day comes; both must grow together until the harvest.—There is no remedy but that wicked people will do wick.

edly; and such people there are and will be in the world till the end of time."

On Rev. 22: 20, "This is Christ's farewell to his church, and the church's hearty echo to Christ's promise. Come, Lord Jesus! thus beats the pulse of the church, thus breathes that gracious spirit which actuates and informs the mystical body of Christ, and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. What comes from Heaven in a promise, should be sent back to Heaven in a prayer. Come, Lord Jesus, put an end to this state of sin, and sorrow, and temptation, and gather thy people out of this present evil world!" So writes the pious Henry in a commentary, the superior excellencies of which, says Dr. A. Alexander, are admitted by "thousands of judicious theologians," and of which Dr. Adam Clarke affirms, "It is always orthodox!" Henry died in 1714.

~~Persons~~ Persons wishing to investigate this subject fully, are referred to "The Voice of the Church" and other publications issued by H. L. Hastings.

TRACTS AND BOOKS.

"The Church Not in Darkness;" "The Three Worlds;" "The Last Days;" "A Voice of Warning;" "New Heavens and Earth;" "Noah's Age and Ours;" "The Desire of All Nations;" "It is Done;" "The State of the Dead," by MILTON; "Intermediate State," by GREW.—Price of the above 5 cts. single, \$3.00 per 100. "The Destiny of the Wicked;" "Future Punishment," by GREW; "The Vindication;" "Outline of the Coast," &c., &c.—Price 3 cts. single, \$1.50 per 100. "The Key of Truth," 2 cts. single, \$1.00 per 100. "Spiritual Manifestations;" "Pauline Theology;" "Unity of Man."—Price 15 cts. each, \$10 per 100. "The Old Paths," 18 cents, \$12 per 100. "Future Punishment," by DOBNER, 75 cts. "Voice of the Church," by TAYLOR, \$1. Sent by mail on receipt of the price.

THE RESTITUTION.—ACTS III. 21.

BY ST. CYRIL, BISHOP OF JERUSALEM, A.D. 350.

Adam received the doom, "cursed be the ground—thorns and thistles shall it bring forth," &c. For this cause Jesus wears the thorns, that he might cancel the doom; for this cause also was he buried in the earth, that the cursed earth might receive instead of the curse the blessing.

Our Lord Jesus Christ then comes from heaven, and he comes with glory at the end of the world, in the last day. For this world shall have an end, and this created world shall be made new. For since corruption, and theft, and adultery, and every sort of sins have been poured forth over the earth, and blood has been mingled with blood in the world, therefore that this wondrous dwelling-place may not remain filled with iniquity, this world shall pass away, that that fairer world may be made manifest. And wouldst thou receive proof of this out of the express words of Scripture? Listen to Esaias, saying, "And the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the vines, and as a falling fig from the fig-tree." And the Gospel says, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." . . .

The Lord shall roll up the heavens, not that he may destroy them, but that He may raise them up again, more beautiful. Hear David the Prophet saying, "Thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of thy hands; they shall perish, but Thou remainest." But some one will say, "Behold he says plainly, they shall perish." Here in what sense he says they shall perish, it is plain from what follows: "And they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." For as a man is said to "perish," according to that which is written, "The righteous perisheth, and no man layeth it to heart," and this, though the resurrection is looked for, so we look for a resurrection, as it were, of

the heavens also, "The sun shall be turned into darkness, the moon into blood." And again, hear Christ saying, "Heaven and earth shall pass away, but my word shall not pass away;" for the creatures are not equal in honor with the Master's words.

The things then which are seen shall pass away, and there shall come the things which are looked for: things fairer than these; but as to the time, let no one be curious. For "it is not for you," He says, "to know the times and the seasons which the Father hath put in his own power." And venture not thou to declare when these things shall be, nor, on the other hand, abandon thyself to slumber.—For he saith, "Watch, for in such an hour as ye think not, the Son of man cometh." But seeing that it behoved us to know the signs of the end, and whereas we are looking for Christ, therefore that we may not be deceived and perish, nor be led astray by that false Anti-christ, the Apostles, moved by the Divine will, address themselves by a providential arrangement to the true teacher, and say: "Tell us when shall these things be, and what shall be the sign of Thy coming and of the end of the world?" We look for Thee to come again, but Satan is transformed into an angel of light; put us therefore on our guard, that we may not worship another instead of Thee. And he, opening his mouth says, "Take heed that no man deceive you." And you, hearers, who now, as it were, see him with the eyes of your mind, listen to him saying the same things to you likewise: "Take heed that no man deceive you." And this word exhorts you all to give heed to what is spoken; for it is not a tale of things gone by, but a prophecy of things future, and which will surely come. We prophesy not, for we are unworthy; but we set before you the things which are written, and tell you the signs. Observe then which of them have already come to pass, and which yet remain, and make thyself safe."—*St. Cyril, Catechetical Lectures, xv. 3.*

METHODIUS, Bishop of Olympus and afterwards of Tyre, A.D. 260, writes: "It is to be expected that, at the conflagration, the creation shall suffer a vehement commotion,

as if it were about to die : whereby it shall be renovated, and not perish : to the end that we, then also renovated, may dwell in the renewed world free from sorrow. Thus it is said in Psalm 104, "Thou wilt send forth thy spirit and they shall be created, and thou wilt renew the face of the earth ; for seeing that after this world there shall be an earth, of necessity there must be inhabitants ; and these shall die no more, but be as angels, irreversibly in an incorruptible state, doing all most excellent things."—*METHODIUS quoted in Epiphanius, Her. 74. "Voice of the Church," p. 74.*

CYPRIAN, Bishop of Carthage, A.D. 220, writes : "It were a self-contradictory and incompatable thing for us, who pray that the Kingdom of God may quickly come, to be looking for long life here below.....Let us ever in anxiety and cautiousness be awaiting the sudden advent of the Lord, for as those things which were foretold are come to pass, so those things will follow which are yet promised ; the Lord himself giving assurance and saying, 'When you see all these things come to pass, know that the Kingdom of God is nigh at hand.' Dearest brethren, the Kingdom of God has begun to be nigh at hand ; reward of life, joy, eternal salvation, perpetual happiness, and possession of Paradise, lately lost, are already coming nigh while the world passes away."—CYPRIAN, *Oxford Translation, pp. 149, 217. Voice of the Church, p. 73.*

Such were the teachings of those ancient ministers of Jesus Christ upon this glorious and important subject. They waited for the Son of God whom the heavens must receive, until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 21. They, according to his promise, looked for a new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. 2 Pet. iii. 13 14.

A WARNING VOICE,

BY DR. COTTON MATHER, A.D. 1700.

He was the most learned minister of his day in New England. He preached at the North Church in Boston. He was born 1663, lived sixty-five years, and died in 1728---the same year in which Dr. Whitby, the ORIGINATOR of the common theory of the WORLD'S CONVERSION died. Dr. Mather's "publications amount to 382: some of them being of huge dimensions." The following extracts are from his Latin preface to a work called "Student and Preacher, or directions for a Candidate for the Ministry," addressed to all such in Great Britain and New England. See "The Voice of the Church," p. 255.

O ye souls, too much longing after and cleaving to the earth, and savoring only earthly things, awake at last, awake ye, and being roused now by the seventh trumpet of God, arise to the work of God and the day; and attend to the voice of one crying in the wilderness. Here these things, all nations; all ye inhabitants of the globe, hearken; for the Lord God has spoken to every people; he calls the whole earth.

Verily our God shall come, and shall not keep silence; a fire shall consume before him, and there shall be a very stormy tempest round about him. *The Ruler of the world returning to us, will send forerunners, who shall show his approach and the speediness of his coming.* And before the very great and very greatly to be dreaded day of the Lord come, he will send Elias, *or men endued with his spirit and power*, who with a loud voice shall show themselves sons of thunder concerning the Lord hastening to us.

It behoveth any servant of God, who would be named a vigilant, and not a drowsy servant, to perform this office of Elias. And were the power granted to any Elias, of uttering through a mighty trumpet a voice that might be heard throughout all the regions of the whole globe, he would surely with this alarm summon us from our lethargy.

The second advent of the Lord Christ, which must be expected for the destruction of Anti-christ, and perdition of that fourth empire, which he will abolish at his own illustrious coming, is next and immediately to be expected.

But it is not to be wondered at, if there be very few who would believe such a preacher; and if a complaint should accompany the clangor and labor of the trumpeters—Lord, who believeth our report?

For when the Lord shall come, he will find the world almost void of true and lively faith, (especially of faith in his coming;) and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the whole church as it were a dead carcass, miserably putrefied with the spirit and manners and endearments of this world?

We are now in midnight darkness, wherein the church sleeping is to be roused at each ear with that outcry, than which nothing is more seasonable, "The Bridegroom cometh!" But that clamor, the Bridegroom cometh, repeated even a thousand times for the waking of but one soul among ten thousand, will effect hardly anything. The cry is made scarcely otherwise than as in the ears of the dead, after the most vehement repetitions of the same thing.

When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft and indeed lethargic and deadly slumber, I know that I shall appear to my friends a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and that sleep may hold them in still more pleasing fetters, they will make use of, as it were, *sleepy medicines*, a diversity of commentaries on certain prophecies as not yet fulfilled.

But this word of God is in my mind like burning fire shut up in my bones: nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire; and a sorceress condemned to the flames.

Yes, though some Nero should command me to be burned in the flames, I will not cease to preach and foretel, with an earnest voice, the *dissolution, renewal and purification* of the world by fire.

But O, ye sinners in Zion! let horror come upon you.

O, ye hypocrites! let trembling seize you. Who of you shall be able, or who shall dare, to dwell in the burnings of that fire, in which God, the Judge and the Avenger, will purge indeed this our earth, and introduce that new earth?

In that day, how terrible! how dreadful! according to the divine oracles, which are never to be called in question, the heavens shall pass away with a noise, the elements shall melt with fervent heat; and the earth and the works that are done on it, shall be burnt up. O, how terrible will be that great day of the Lord; of which not only predictions in the books inspired by God do every where sound and resound; but the rumor also hath penetrated to the Pagans, and troubled the Stoics themselves; that there should be a time, when the sea, the earth, and the palace of heaven, seized by the flames, should burn; and the globe's prodigious mass be in strong convulsions!

Very many indeed own, that when the Roman beast, which now deceives and enslaves the nations, shall be slain, the body of that beast is to be delivered to the burning of fire, and therewith to be destroyed; and as the daughter of a priest, who profaned herself by whoring, shall perish by burning alive. But they aver that this fire will be altogether metaphorical; and rave of painted fires only—a wonder if not feigned also. A most vain surmise this! What! and even the second coming of the Lord will become, by-and-by, metaphorical also, and must be resolved, and vanish away into I know not what mystical dispensations! Away with such dotings of drivellers!

Noah of old, the preacher of righteousness, warned the wicked of his age of that deluge, concerning which, with what great commiseration could the venerable patriarch answer the unbelieving scorners! “Miserable men! know that not any *metaphorical* waters shall overwhelm you!—At length, and presently, ye shall feel *literal* waters—fatal to you. Yet a little while, and your groans shall be heard from the waters that must be literally understood and inflicted.” Nor will it be otherwise in these our last days.—Good God; for what times hast thou reserved us!

Scoffers they are, who think that all things are forever to continue as they were from the beginning of the crea-

tion, and fancy that they can lurk under their metaphors, and hide themselves in the obscurities of figures from the sight of Him who sitteth on the throne.

There are very many good men, to be numbered, not indeed with scoffers, but yet with sleepers, and such as lull others to sleep, who by improper and excessive *allegorizing* darken and injure the truth. And I could wish most humbly to advise, or request, and solicit these dear beloved brethren in Christ, that, being taught by second thoughts, they would persist no further in bringing with their charms the spirit of slumber on those sitting weary on the grass. Would that some Nepos indeed might arise, to confute these allegorists, before the event does it for them!

But the event will perform this! Yea, a deluge of fire will do it. That day of the Lord is near and hastening apace: a day of fury, a day of anguish, a day of devastation, and the greatest devastation too; a day of the sounding of the trumpet. All this earth will be consumed in the fire of his zeal: for he is about to make a speedy conclusion with all the inhabitants of this earth.

All things being now accomplished that were to precede the destruction of Anti-christ, and the thousand two hundred and sixty days being finished that were to be allowed that adversary, the end is at hand; lo! it is near: that period is nearly present; yea, and the age is already begun in which the most importunate prophet will perceive the Redeemer granting his request, and shall arrive in his turn at those things for which blessed is he that waiteth. That term of days is almost present, and not to be deferred. The delay of the end is neither to be sought, nor wished for, any longer in the prayers of the church. No: but come, Lord Jesus, come quickly! Why delayeth thy chariot its return? Why linger the drivings of the chariots?

Although forewarned by these prophecies, and others of the like kind, in the divine code of both Testaments, truly we are little forearmed, but rather buried in a profound sleep; and therefore that day of the Lord will come as a thief in the night. The church is *shortly* to be gathered.

LOVING CHRIST'S APPEARING. 2 TIM. iv : 8.

BY RICHARD BAXTER, A. D. 1670.

Baxter was born in Shropshire, England, 1615. He was minister at Kidderminster, and also chaplain in the army, refusing the Bishoprick of Hereford. His praise is in all the churches. Concerning the Advent of the Lord he writes :

" WOULD it not rejoice your hearts if you were sure to live to see the coming of the Lord and to see his glorious appearing, and return? If you were not to die, but to be caught up thus to meet the Lord, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you, that death as death, appeareth to me as an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear before the period of my age, it would be the joyfullest tidings to me in the world. Oh, that I might see his kingdom come.

" Whether he will come before the general resurrection and reign on earth a thousand years, I shall not presume to pass my determination ; but sure I am, it is the work of faith and character of his saints to love his appearing and to look for that blessed hope ; ' The Spirit and the Bride say come ; even so come, Lord Jesus, come quickly ; ' is the voice of faith, and hope, and love. But I find not that his servants are thus characterized by their desire to die. It is the presence of their Lord that they desire, but it is death that they abhor ; and therefore, though they cannot submit to death, it is the coming of Christ that they love and long for. If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full and final conquest shall be made. There is something in death that is penal even to believers ; but in the coming of Christ and their resurrection there is nothing but glorifying grace. . . .

" This is the day for which all believers should long,

and hope, and wait for, as the accomplishment of all the work of their redemption, and all the desires and endeavors of their souls. . . Hasten, O Lord, this blessed day. Stay not till faith have left the earth ; and infidelity, and impiety, and tyranny have conquered the rest of 'hine inheritance ! Stay not till selfish, uncharitable pride hath vanquished love and self-denial, and planted its colonies of heresy, cruelty, and confusion in thy dominions ; and earth and hell be turned into one. Stay not till the eyes of thy servants fail, and their hearts and hopes do faint and languish with looking and waiting for their salvation ! But if the day be not at hand, oh keep up faith, and hope, and love till the sun of perfect love arise, and time hath prepared us for eternity and grace for glory. . .

“ We daily behold the forerunners of his coming foretold by himself. We see the fig tree putteth forth leaves and therefore know that the summer is nigh. Though the riotous world say my Lord delayeth his coming, yet the saints lift up their heads, for their redemption draweth nigh. Alas ! fellow-Christians, what should we do if our Lord should not return ?”—*Voice of the Church*, 183.

“ The Lord hath told you what ye should be doing till He come ; wait and hasten, saith Peter, for the coming of your Lord. All is right that is here, in respect of ignorance and daily ensuing troubles, one always making way to another, as the ninth wave of the sea to the tenth ; therefore, sigh and long for the dawning of that morning, and the breaking of that day of the coming of the Son of Man, when the shadows shall flee away. Persuade yourself that the king is coming. Read his letter sent before Him, Rev. 22 : 20, ‘ Behold I come quickly.’ Wait with the wearied night watch for the breaking of the eastern sky, and think that ye have not a morrow ; as the wise father said, who, being invited against to-morrow to dine with his friends, answered, ‘ These many days I have had no morrow at all.’”—SAMUEL RUTHERFORD’S LETTERS, A. D. 1643.—*Voice of the Church*, p. 190.

“ I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid

up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day ; and not to me only, but unto all them also that LOVE HIS APPEARING." 2 Tim. iv : 8. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to WAIT FOR HIS SON FROM HEAVEN whom he raised from the dead, even Jesus who delivered us from the wrath to come." 1 Thess. i : 9, 10. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; LOOKING FOR that blessed HOPE, and the GLORIOUS APPEARING of the great God and our SAVIOUR JESUS CHRIST ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii : 11-14. "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many ; and unto them that LOOK FOR HIM *shall he* APPEAR the second time, without sin, unto salvation."—Heb. ix : 27, 28. "And now, little children, abide in him : that, when HE SHALL APPEAR, we may have confidence, and not be ashamed before him *at his* COMING. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God ! therefore the world knoweth us not. Beloved, now are we the sons of God ; and it doth not yet appear what we shall be : but we know that, WHEN HE SHALL APPEAR, we shall be LIKE HIM ; for we shall SEE HIM AS HE IS. And every man that hath THIS HOPE in him purifieth himself even AS HE IS PURE." 1 John iii : 28, 29 ; iv : 1-3.

Such was the hope of holy men of old. Reader, is this blessed hope *your* hope ? Are you waiting for the Son of God, loving his appearing and looking for that blessed hope ?

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AFFECTIONATELY ADDRESSED TO ALL THE CHILDREN OF GOD
SCATTERED ABROAD.

DEARLY beloved and longed for, whether you are poor or rich, gifted with much or little knowledge, who read this paper, let me first ask you to pray that the Holy Ghost may accompany the reading of it; for it does not contain much of the word of man, but principally the words of HIM who is "Faithful and True," and who prayed for His people, that they might be *sanctified through the truth*—God's word is truth (John xvii. 17).

The subject of this little paper is *Love to the brethren*, and this *Love* is a proof that we are "passed from death unto life" (1 John iii. 14). LOVE was the new commandment Jesus gave (John xiii. 34). LOVE is the grace whereby His disciples should be *known* of all men (ver. 35). LOVE is the first fruit of the Spirit (Gal. v. 22). LOVE is the bond of perfectness (Col. iii. 14). LOVE is the fulfilling of the law (Rom. xiii. 10). LOVE is the debt we owe one another (ver. 8). LOVE is the path the followers of God are called to walk in, as *dear children* (Eph. v. 1, 2). LOVE *unto all the saints* is the true companion of faith in the Lord Jesus (Eph. i. 15, and Col. i. 14). Those *taught of God* to love one another are exhorted to increase *more and more* (1 Thes. iv. 9, 10). We are to put on the breast-plate of *faith* and *love* (1 Thes. v. 8). By LOVE we are to serve one another (Gal. v. 13). LOVE will cover the multitude of sins among ourselves (1 Pet. iv. 8). LOVE is that which we are to follow after (1 Tim. vi. 11). We are to provoke one another to *love* (Heb. x. 24).—LOVE shall never fail, and is the greatest of graces (1 Cor. xiii. 8–13). And then as to the degree and character of our *love*—*love* is to be fervent. "See that ye *love* one another with a pure heart *fervently*" (1 Pet. i. 22, and iv. 8). LOVE is to be "without dissimulation" (Rom. xii. 9). LOVE is to be in the Spirit (Col. i. 8). LOVE is to be *in deed and in truth* (1 John iii. 18). LOVE should

abound more and more in *knowledge and in all judgment* (Phil. i. 10). LOVE is even to make us willing to lay down our lives for the brethren, (1 John iii. 16); for Jesus said, "This is my commandment, That ye *love one another, as I have loved you*" (John xv. 12).

"Beloved, let us *love one another, for love is of God, and every one that loveth is born of God, and knoweth God*" (1 John iv. 7).

The low state of the church of God is in nothing so evident as in the lack of *love among the saints*. May we not go into different towns, and find christians calling themselves by various names, and entirely estranged from each other; having no care or sympathy? Yet it is written, "God hath tempered the body together, . . . that there should be no chism; . . . but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored; all the members rejoice with it" (1 Cor. xii. 25; 26).

It may be, beloved reader, you are saying, "I cannot remedy this." But mistake not; had each one desired and attempted it, "*as much as lieth in him,*" it would be remedied. Perhaps within a short time you may meet a christian who thinks you take no interest in him, because you differ from him in judgment; then seek to convince him you *do* take an interest in him, by some little mark of *love*, or by being at least kindly affectioned towards him, as a brother towards a brother; and if done for Jesus' sake, because such an one belongs to Christ, our Lord will accept the smallest service. It may be some will say, "Though we do not *show* much love to our brethren, yet we *love them in heart.*" Ah! this is not like the *love of Christ*. HE proved His *love* by His *service*. His *love* cost Him His life; let not *ours* then be inactive love; but may we seek opportunities of serving our brethren.

And from our little *love* arises our little *union*. When Jesus was about to leave His disciples, His prayer was, "Holy Father, keep through thine own name those whom thou hast given me, that they may be *ONE, as we are;*" and again, "Neither pray I for these alone; but for them

also who shall believe on me through their word; that *they all may be one*, as thou, Father, art in me, and I in thee, that they also may be *one in us, that the world may believe that thou hast sent me.*"

But, beloved, we have failed; we are no longer by our *union* a testimony to the world to the truth of the religion of Jesus. Instead of this, the world is continually taunting us with our divisions. In every town, and almost every little village, the name of Jesus is dishonored by disunion among HIS people. There is schism in the body; the members have not the same care one for another, and the *sin* of this is, I believe, not thought of, because divisions are so common. We see it not as God sees it. We seem not to know that the Holy Ghost is grieved day by day on account of it; but when our eyes are enlightened by the pure commandments of the Lord (Ps. xix. 8), we shall not wonder that the church of God, in neglecting *love and union*, has fallen into so low a state. And before there *can be* more power amongst us, there *must be* more union. Before the disciples were filled with the Holy Ghost, "they *all continued with one accord* in prayer and supplication; they were *all with one accord in one place.*" And can we expect to be "*filled with the Spirit*, when we have no *desire* thus to meet, but are *content* to be divided and separated from each other? In the happiest state of the church, "*all that believed were together,*" and "*the multitude of them that believed were of one heart and of one soul:*" and their hearts being *filled with love*, they could willingly part with earthly things, "*neither said any of them that aught of the things which he possessed was his own*" (Acts iv. 32).

The Holy Ghost, by the mouth of His servants, in the Epistles, is continually exhorting us thus: "Be of the *same mind one towards another*" (Rom. xii. 16). "Now the God of *patience and consolation* grant you to be *likeminded* one towards another, *according to Christ Jesus*: that ye may with *one mind and one mouth* glorify God, even the *Father* of our Lord Jesus Christ" (Acts xv. 5). "Be of *one mind*, live in peace, and the God of *love and peace* shall be with you" (2 Cor. xiii. 11). When the apostle Paul beseeches the Ephesians to endeavor to keep the unity

of the Spirit in the bond of peace, *seven* points of union are named; *one* body, *one* Spirit, *one* hope of your calling, *one* Lord, *one* faith, *one* baptism, *one* God and Father of all (Eph. iv. 4, 6). To the Philippians it is written, "Stand fast in *one* Spirit, with *one mind striving together* for the faith of the gospel" (Phil. i. 27); and again, "Fulfil ye my joy, that ye be *likeminded*, having the *same love*, being of *one accord*, of *one mind*" (Phil. ii. 2). Paul speaks of having a great conflict for the Colossians and others, that their hearts "might be *knit together in love*" (Col. ii. 2); and though Peter wrote to believers in different parts, "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," he concludes, "Finally, be ye *all of one mind*" (1 Pet. iii. 8). Think not, dear reader, that *you* cannot promote this *union*. Though you may consider yourself but a very feeble member of the body of Christ yet you can greatly promote it. Do you ask how? BY PRAYER. "The effectual fervent prayer of a righteous man availeth much." The prayer of *one* availeth much; and though among a great number of christians *you* should be the *only one* who sees it is the mind of God, and for His glory, that His people should be of *one mind*; yet He will bless you to the promotion of this union among others: "and thy Father which seeth in secret shall *reward thee openly*."

And as He who is "FAITHFUL and TRUE" has said "BEHOLD I COME QUICKLY!" should we not arise and trim our lamps, that we might be ready for His coming? And nothing would cause us to shine so brightly as *love and union*! THIS is the trimming that our lamps need.

Jesus shed His precious blood to bring us nigh to God, and also nigh to one another. Let us not therefore, dearly beloved, be found torn asunder when HE comes.

There is consolation in *knowing* that there is a FULLNESS OF LOVE in Jesus, to cause the heart of each one of HIS people to be *filled with love also*; and to His fulness I commend you, that HE may be greatly glorified in you, when HE shall come from heaven.

THE ONE RESTING-PLACE.

THE true goal, or one resting-place, where doubt and weariness, the stings of a pricking conscience, and the longings of an unsatisfied soul, would all be quieted, is CHRIST HIMSELF. Not the Church, but Christ! Not doctrines, but Christ! Not forms, but Christ! Not ceremonies, but Christ! CHRIST, God and man, giving his life for ours; sealing the everlasting covenant, and making peace for us through the blood of His cross! Christ, the divine storehouse of all light and truth, "in whom are hid all the treasures of wisdom and knowledge." Christ, the infinite vessel, filled with the Holy Spirit, the enlightener, the teacher, the comforter; so that "of his fulness," may all who trust Him say, "have we received, and grace for grace." This, this alone, is the vexed soul's refuge—its rock to build on, its home to abide in till the great tempter be bound, and every conflict ended in victory. All other things are opiates, drugs, quackeries,—*this* is the divine medicine, *this* is the sole, the speedy, the eternal cure. It is not by "opinion" that we are to meet "opinion,"—it is *the truth of God* that we are to wield; and applying the edge of "the sword of the Spirit" to the theories of man, (which he proudly calls his opinions,) make him feel what a web of sophistry and folly he has been weaving for his own entanglement and ruin.

It is not *opinions* that man needs, it is TRUTH! it is not *theology*, it is GOD! it is not *religion*, it is CHRIST! it is not literature and science, but the knowledge of the free love of God in the gift of His only begotten Son.

In this day of increasing crime, philanthropists and regenerators of society, ignorant of the only panacea for human misery and guilt, are still pressing education,—education,—education,—as though the most abominable crimes were not committed by the best educated as well as by the most illiterate of men. "He that hath the Son *hath life*," while "he that hath not the Son of God [whatever else he may vainly boast of having] *hath not life*;" (John v. 12;) he is dead and dying; he is dying and is dead. His life is a va-

por, his wisdom is folly, his health is sickness, his wealth is penury; moral or immoral, he is living to himself, and has no victory over the world, or his own passions, because he lacks the *only* power for it—living faith in a once crucified, but now living, Saviour. (1 John v. 4, 5.)

And oh, if he be a poor man that reads this, and yet *has not Christ*, he is poor indeed; and let him not think that his troubles here will secure him rest hereafter. Jesus knows the poor man's sorrows; He sees how some are pinched by poverty, bowed by sickness, weighed down by cares,—all these, however, will be but the beginning of sorrows if the cross of Christ be despised—if Jesus, the burden-bearer, be not known and trusted in. "Without shedding of blood there is no remission;" (Heb. ix. 22;) without the present forgiveness of sin, through faith in that blood, there is no peace, and no power to endure with patience the ills which flesh is heir to. To the poor the gospel is preached; it is the one remedy they need, a sovereign balm for every wound: but it is a *believed* gospel, and not a *preached* gospel merely, that *saves*; a gospel that comes not in word only, but also in power, and in the Holy Ghost, and in much assurance. (1 Thess. i. 5.) There is no rest, no support under present care, nothing to cheer on a sick bed; no ease for the poor, any more than for the rich, but *in the blood of Christ*—"there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) High and low, one with another, all, all have sinned, and come short of the glory of God. (Rom. iii. 23.) All, all need to be *converted to God*; for, "except a man be born again, he cannot see the kingdom of God."

If any who read this have, besides his wordly troubles, a burdened conscience also, then look to Jesus—*He bids you*. He has words of comfort for the miserable,—"*Come unto Me* all ye that labor and are heavy laden, and I will give you rest." "Ho every one that thirsteth, come ye to the waters." "Let him that is athirst come;" and "him that cometh unto ME I will in no wise cast out." (Matt. xi. 28; Isa. lv. 1; Rev. xxii. 17; John vi. 37.) Jesus has died, "the just for the unjust." "Now once in the end of the world hath he appeared, to put away sin [which is the

cause of all sorrow, Gen. iii. 17] by the sacrifice of himself." (Heb. ix. 26.) Everything necessary to make *atonement* for sin *has been accomplished*; divine justice is satisfied, the holiness of God has been vindicated—for the Man Christ Jesus, the fellow of the Lord of hosts, (Zech. xiii. 7,) has glorified God to the uttermost; he has been *obedient unto death*; and now SALVATION through Him is preached to every creature under heaven, and "by him all that believe are justified from all things." (Acts. xiii. 39.)

"Believe on the Lord Jesus Christ and *thou* shalt be **SAVED!**" (Acts xvi. 31.)

It was by disbelieving God that man first sinned. Unbelief still chains him in darkness and in death. Hence he must return in the same path by which he wandered. He sinned by unbelief, he must be made righteous by *faith*. He departed from God by disbelieving his words, he must return by believing them. This is God's own stipulated way. These are his express conditions. "Believe in God and believe in me," says Jesus. Do not make me a liar any longer by discrediting my words. Do not dig deeper the gulf that bars you from a father's house and a father's arms. Come. Return. You have nothing to bring, I ask nothing, you have no power to *will*, or to *do*, I ask none; come to me while my spirit draws you near. Believe my words. Submit yourself to *me*. Give *yourself*, I will receive you. I will *work* in you to will and to do my good pleasure, and you may live in my favor, cast your cares on me, trust my providence, hope in my mercy, rely on my arm, possess my spirit, enjoy my love, rejoice in my fellowship, be comforted by my sympathy, be strengthened by my might, and at last you may share my glory, and sit with me in my throne, even as I overcame and am set down with my Father in his throne. Rev. iii. 21.

These, oh mortal, are thy Saviour's invitations, these his words which call thee to the resting-place of faith, the refuge of the earth-wearied heart; these the outgoings of that yearning love which longs for thy salvation. And will they not avail? Will they not be accepted by you? Can you resist the loving invitations of the Saviour? Will you grieve the Holy Spirit of God, whereby alone you can be

sealed to the day of your redemption? Will you resist him as a Saviour? if so, you must yield to him when he comes as *Judge*. Then every knee shall bow, then every tongue shall confess. But *now* is the day of salvation: will you be saved? To-day there is redemption through Christ: will you have it? Leave, then, *all* for Christ, confess his name, believe on him with your heart. Rest your weary, burdened soul on him forever more. Pour all your sorrows into his ear, cast *all* your cares upon his bosom, hope *ever* in his mercy. Oh, then what a sweet, a holy joy thou shalt find from day to day. Do not wait longer. God help you to come and seek the resting-place in Christ.

"Lord, we accept with thankful hearts,
The hopes thy gracious word imparts;
We come with trembling, and yet rejoice,
And bless the kind, inviting voice."

And ye whose hearts are divided between Christ and earth, who rest partly in him and partly in yourselves, oh will you not seek to know Christ as your *only* hope? Will you not learn to cast *every* care on him? Will you not offer yourself for his acceptance, and bind the sacrifice with cords to the altar. Oh, submit to be *wholly* the Lord's, and you will be strengthened with might by his Spirit, and filled with all the fullness of God. Then you shall have confidence, and not be ashamed before him at his coming. And when he who says, "behold, I come *quickly*," shall verify his word, when the day of the Lord shall roll in upon the world with all its terrors, you will be at peace. You will be hidden in the rock of ages. You will fear no evil. You will enter into the joy of your Lord and reign forever more. May we meet there in the *rest* that remains for the people of God! Amen.

MY FRIEND.

I have several friends—dear friends—I would like to introduce them to your acquaintance. They are so kind and generous and loving that I think it would give you pleasure to know them. But yet, like myself, most of them have their faults, and their failings, and their frailties.—But I have *one* friend that claims my especial regard. I wish you knew his worth, you would love him, I trust, even more than I do.

He has carried me through many very difficult and perplexing scenes, where no other friend was able to sustain me. He has preserved me in many circumstances of especial peril and danger, when no other hand could preserve. He has consoled me in very many sore afflictions when I had no other consolation. He has been true to me when other friends have turned coldly away. He has proved his friendship by *deeds*, as well as by words. He has taken great pains in my behalf, and put himself to great inconvenience to do me good. He has been present when other friends were far away. He has sympathized in griefs which I could reveal to no other friend. He has been a constant and changeless friend, though I have often been fickle as the shifting winds of heaven. He has been true in his affection, though I have often dishonored his name, and neglected to return his love. He has sought me when my heart was allured by the false friendships of hollow-hearted foes, and has won me back. He has been patient with me almost beyond belief. He has forgiven my ungratefulness when I could not forgive myself. He has *pitied* me, when I could only hate and loathe myself.—When, for shame, I had not one single *word* to say or *excuse* to offer for all my foolishness, he has kindly passed it by, and made me feel that he loved me freely as before.—Every time I have abused him, he has only shown the greater love. He never flattered me—he never would justify me in wrong. He has told me of faults that others dare not mention; and yet he has done it so kindly, so

quietly, so privately, that I could only love Him for it. He has come to me when my heart was heavy beneath a mountain's weight, and he has lifted it all away. He has come when my eyes were dim with weeping, and has wiped away every tear. He has given consolation that has made my weary heart leap as if a new life inspired it.

All this and *more* has been done by my friend. Do you wonder that I love him? Do you wonder that I seek to introduce him to you? Think of him. He is a wealthy friend. He has the means to do all he *wishes* to do for his friends. He is an impartial friend. He makes no distinction. The poor fare as well as the rich. The young and old—the black and white—the bond and free—*all* have an equal share in his bounty. He is so tender-hearted that your greatest commendation is your utter *need* and *helplessness*. Then he does not wait to remember all your past neglects and faults—when you seek his aid it is ready no matter if you have often abused him before. O, never was there such a friend as this friend!

Much as this friend has done, he has promised to do *more*. His life has been spent in devising plans for my welfare, and now and henceforth his energies are devoted to their *execution*. He promises much, and he performs all that he ever promises. Not one of his words ever failed. They are very sure. There is no inconstancy in him—no variableness nor shadow of turning. If we doubt or disbelieve his sayings, yet he abides ever faithful. He has promised to be constant in his love. He has said that he will never leave nor forsake his friends.

Would you love to know this friend? His name is called Saviour, because he saves those who trust in him. He is *your* friend, as really as he is mine. He has pitied *you* in your lonely and lost condition. While you and I were enemies, he died "to redeem us from the curse of the law" which we had broken, "being made a curse for us." He suffered, the just for the unjust, that he might bring us to God. And then he rose again from the grave that he might show his friends the way of life from the dead. Then He ascended to heaven as our great High Priest,—our Advocate in the courts of glory,—pleading our cause

in the abodes of heavenly bliss and purity, where our guilty feet would never dare to tread. There he waits to do for us all that a friend can do. He receives our feeble requests and lays them with infinite grace before the throne of the Majesty on high. He sends down his Spirit into our hearts as a warm tie, by which we are linked to the infinite, the eternal God. Into his ear we may pour our sad complaints, we may come boldly to the throne of grace, and find mercy and grace to help in time of need. We may lay our griefs before him, and feel the sweet tide of holy sympathy that gushes from his brother-heart. Here, then, this friend waits to-day. He stands within the holy courts of heaven, and, looking down on you and me he says, "Come!" Ye *weary* come, ye *poor* come, ye *hungry* come, ye *burdened* come, ye *lost* come, ye *thirsty* come, ye *wanderers* come, ye *lonely* come, ye *desolate* come, ye *afflicted* come, *whosoever will, let him come*, and take of the water of life *freely*! Here is rest for the weary, joy for the sorrowing, pardon for the guilty, peace for the troubled, sympathy for the friendless, gladness for the desolate, holiness for the vile, salvation for the lost, and life for the dead. And all this is the *free gift* of my friend to those who will seek his face and accept his mercy.

More than this: he has gone to prepare a place for his friends. In his Father's house there are many mansions. He has garnished them with everlasting beauties. There the streets are of transparent gold, the gates of pearls, and the whole is filled with glory. And when the preparation is accomplished, and all the mansions are prepared, this friend is coming back again in all the glory of a God, to take his friends to himself. Then he will raise us from the grave if we sleep in Jesus, then he will clothe us with angelic beauty and incorruptible splendor—or if we are *living* in his fear he will change us in the twinkling of an eye, and raise us to dwell in his blessed home.

Now I wish you to share all these blessings. You may have them. There is room in Paradise for *you*! You may have a home, a harp, a song, a robe, a crown! You may stand stainless as an angel before the throne of God. You may chant the everlasting anthems of praise to God

and the Lamb. You may dwell within the jasper walls. You may wander by the crystal waters—you may walk in the shadow of life's fair tree. You may escape the tumults, the torments and the woes of life. You may be "Far from a world of grief and sin, with God eternally shut in." You may meet all the saints of God, ne'er to part any more. Your friends who sleep in Jesus will be there, you may see their glory and partake it, and be ever with the Lord!

O, will you not have Jesus for your friend? Will you not give yourself to him? Will you not cast all your cares upon his mighty arm? Will you not forsake all other friends it need be in order to obtain *His* friendship? Are you not ready to make Him your only hope and refuge? Other friends will fail you. In the hour of death, while they can only weep, he goes with you down the dark valley; he comforts you by his rod and staff, and when your feet chill with the rushing waters of the gloomy river, he reaches forth *His* mighty hand to hold you amid the swelling of the waves. And in the great day of wrath, when no other friend can assist you, when the gay, the proud, the rich, and the mighty of this world are helpless in utter despair, this friend will be present to deliver and redeem you from all the terrors of the scene. O, will you not love my friend? Will you not seek his face? One condition you must comply with—you must OBEY Him. Remember the words of the Lord Jesus, how he said—

"Greater love hath no man than this, that a man lay down his life for his FRIENDS. Ye are my FRIENDS if ye DO WHATSOEVER I COMMAND you. Henceforth I call you not SERVANTS, for the servant knoweth not what his Lord doeth: but I have called you FRIENDS: for all things that I have heard of my Father I have made known unto you." John xv. 13-15.

ABUNDANT GRACE.

"Grace," said the poor laborer, "Grace, that means something for nothing." This is precisely the idea of Grace, "something for nothing"—yes, and the grace of God is *everything* for nothing.

"By grace are ye *saved* through faith."—Eph. ii : 8. "Not of works," for no man can buy salvation by his efforts. "Not of works," for our works have many of them been evil. "Not of works," for how can the toils of a brief hour purchase the bliss and blessing of eternal ages? It is by *Grace*, by free, full, unmerited favor, that man may have "salvation with eternal glory."

"By the grace of God I am what I am."—1 Cor. xv : 10. Not by my works, for they would have sank me in despair. Not by my strength, for it is weakness. Not by my good resolutions, for they have been broken a thousand times. Not by my wisdom, for I have perverted it and used it in the ways of sin. But by *Grace*, by mercy, by the free *favor* of God, I am what I am. Not what I *might* have been, not what I *should* have been, not what I *hope* to be, but *what I am*. And *this* is by *Grace*. God sought *me* when I wandered from him. He loved *me* when I disregarded him. He pitied *me* when I blasphemed him. He melted my heart though I strove to harden it against him. When He had spread for me the royal feast of love, then grace sweetly drew my reluctant footsteps to the blessed board.

"Where sin abounded grace did so much more abound."—Rom. v : 20. Sin was an occasion that proved how deep and rich was heavenly mercy. And so in a persecuting Saul,—in a denying Peter,—in a wild and reckless Newton,—in a wicked, blasphemous *me*, grace has so much the more abounded. The persecuting Saul was a pattern of all God's long suffering, and God counted him faithful, putting him into the ministry. The cursing Peter was commissioned to feed the sheep and lambs of Christ. The wild and reckless Newton was a messenger of peace to multitudes, and *I*, through God's love, am now permitted to tell of "The

praise of the glory of his grace wherein he hath made us *accepted* in the beloved."—Eph. i : 6.

"The Grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and wordly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus ii : 12, 13. Grace brings salvation—from sin, from condemnation, from guilt, from lust, from the dark and dire thralldom of the destroyer, from death, by a resurrection to glory, and from the second death by the gift of eternal life. So mighty is the grace of God. Grace takes us from the horrible pit and miry clay. Grace places our feet on the rock and establishes our goings. Grace puts a new song in our mouths, even praise unto the Lord. Grace clothes us with the stainless robe. Grace gives us the gospel armor. Grace teaches our hands to war and our fingers to fight. Grace is sufficient for us in every dark and perilous hour. Grace lifts us when we fall and sustains us when we arise. Grace leads us through all the wild and dangerous ways of life. Grace cheers us in the dark valley and gladdens us on the hills of light. Grace abounds always, but most in our weakness, for then the power of Christ may be manifest in us to the glory of *His* name.

"The Lord God is a sun and shield, he will give GRACE and GLORY."—Ps. lxxxiv : 11. They are linked together. The glory of his grace will be fully manifested by-and-by. Grace is the beginning of glory. Glory is the ending of grace. Grace is glory's spring. Glory is grace's full ocean. Grace is glory in bud. Glory is grace in its full fruitfulness. God will give both. Grace here to save us—glory there to reward us. Grace here to crucify us to earth, and glory there to crown us in his kingdom.

"Wherefore gird up the loins of your minds and be sober, and hope unto the end, for the grace that shall be brought unto you at the revelation of Jesus Christ.—1 Pet. i : 13. O; what grace shall *then* be brought.

Then shall grace be perfected in immortal glory. Tears and toils and woes shall be done. Sin and death and the grave shall be vanquished! Sorrow and sighing shall forever flee away. The dark reign of the adversary shall be ended, and *grace*, reigning unto eternal life, shall triumph in the world. Where sin abounded grace shall so much the more abound, so that God's will shall be done in earth as it is done in heaven.—Math vi : 10. His kingdom shall come and he shall reign forever in glory. He shall then give rewards of eternal glory to all who have known the blessing of his wondrous grace.

"In the ages to come he shall show the *exceeding riches* of his *grace* in his kindness towards us through Jesus Christ."—Eph. ii : 7. The present is too brief a term for the full revealing of divine favor. We cannot know the wealth of God's love in this world. It passeth knowledge. But "in the ages to come," in the boundless sweep of the illimitable future, in the wide and expanding periods that shall fill the cycles of eternity—there can God's grace be revealed in all its glorious amplitude. And how? "In His kindness towards us through Jesus Christ." Thus shall grace reveal itself in all the unfolding scenes of glory in the world to come.

"We then as workers together with God beseech you that ye receive not the grace of God in vain."—2 Cor. vi : 1. Let the grace of God be revealed in *you*. Let not your hearts be hardened against the work of grace.

Who shall answer for you? Who shall excuse you? Who shall deliver you in the great day of Christ, if ye refuse the *grace of God*? A sinner saved by grace would tell *you* there is grace that is abundant. Grace for sinners. Grace for publicans and harlots. Grace for drunkards and gamblers. Grace for thieves and murderers, and robbers. Grace for all whose hearts respond to mercy's invitation, and whose faith embraces the divine promises. "The ~~grace~~ of our Lord Jesus Christ be with you all. Amen."—Rom. xvi : 24. H.

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THE COMING OF JESUS CHRIST.

"The Lord himself shall descend from heaven."

I. Testimony from the Patriarchs. ENOCH, Jude 14; JON xix: 25-27. BAALAN, Num. xxiv: 16, 17.

II. Testimony of DAVID, Ps. 1: 3-6; cii: 16; xvi: 10-13; cviii: 7-9.

III. Testimony of Prophets. ISAIAH xlv: 9; xlii: 21; xxxv: 1; xl: 10; xlii: 13; lxii: 11; lxiv: 1; lxvi: 15. JEREMIAH xxiii: 5-6. EZEKIEL xxi: 25-27, DANIEL vii: 13-14; xii: 1. ZECHARIAH xiv: 3-4.

IV. Testimony of Apostles. PAUL, 1 Cor. xv: 22, 23. Phil. iii: 20. 1 Thess. i: 9-10; ii: 19; iii: 13; iv: 16, 18. 2 Thess. i: 7-10; ii: 1-8; iii: 5. 2 Tim iv: 1. Titus ii: 13, 14. Heb. ix: 27-28; x: 37. PETER, Acts iii: 19-20. 1 Pet: i: 13; v: 4; 2 Pet. i: 16; iii: 14. JAMES v: 7-9. JUDE 14. JOHN.—1 John iii: 28; ii: 2. Rev. i: 7; vi: 16, 17; xix: 11-16.

V. Testimony of Angels. Acts i: 9-11; Rev. xxi: 6, 7.

VI. Testimony of Christ himself. Math. xvi: 27; xxiv: 30, 31, 39, 42, 50; xxv: 13, 19, 31. Mark viii: 38; xiii: 26, 34-36. Luke xii: 36, 40, 46; xvii: 24, 30; xxi: 27. John xiv: 1-3, 18, 28. Rev. xvi: 15; xlii: 7, 12, 20.

Here are seventeen witnesses—two Patriarchs—Baalam—David—Four Prophets—Five Apostles—Three Angels, and our Lord himself. Believeest thou the prophets? They declare.

1. Christ will come personally. Acts i: 9, 11; 1 Thess. iv: 16; Heb. ix: 28.

2. He will come visibly. 1 John iii: 2; Math. xxiv: 30.

3. Gloriously. Math. xxv: 31; Mark viii: 38; Luke ix: 26.

4. With his holy angels. 2 Thess. i: 7; Math. xlii: 39; xxv: 31.

The objects of his coming will be—

1. To raise the dead. 1 Thess. iv: 13, 16; 2 Tim. iv: 1-8.


2. To judge the world. Acts xix: 31; Tim. iv: 1-8; Math. xxv: 31, 46.

3. To save his people. Heb. ix: 27, 28; Is. xxv: 6, 9.

4. To destroy the wicked. 2 Thess. i: 8, 9; ii: 8; Is. xi: 4.

5. To restore all things. Acts iii: 21, 23; Rev. xxi, xxii.

6. To reign forever and ever. Rev. v: 10; xxi: 6; Math. xxv: 34; 2 Tim. iv: 1.

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WONDROUS LOVE.

"For God so LOVED the world that he gave his only begotten SON, that whosoever BELIEVETH in him should not PERISH, but have EVERLASTING LIFE." John iii ; 15.

Some missionaries, it is said, were once called into the presence of an heathen king, and were desired to unfold the doctrines that they taught. They began to read to the king from John's Gospel, and came to this passage. "Stop," said the king—"read that again." Again they read the wondrous record of divine affection. "Stop," said he, "read it *again*." They did so. "Call my counsellors," said the king, and there in the presence of royalty, surrounded by the congregated wisdom of the kingdom, they considered this sublime and glorious statement of divine love.

A minister who had once preached from this passage was waited upon the day following by a heart-broken penitent, who said, "I was at the meeting yesterday." "Then it was the *sermon* that brought you to reflect on this subject." "O, no," she replied, "it was not the *sermon*, it was the *text*." So true it is that "the *word* of God is quick and powerful, sharper than a two-edged sword, piercing to the dividing asunder of soul and spirit, and it is a discernor of the thoughts and intents of the heart." But oh, how often we read with carelessness these wondrous announcements to mortal man.

There is a God, the High, the mighty and the *Holy One*. He inhabiteth eternity—he dwelleth in light. He maketh the clouds his chariot, he walketh upon the wings of the wind. He hath his way in the whirlwind and the storm, and the clouds are the dust of his feet. He spreadeth out the heavens as a tent to dwell in. He sitteth upon the circle of the earth, and the inhabitants are as grass-hoppers before him. All nations are as the small dust of the balance in the sight of him, the great, the mighty, the eternal God.

He has a Son—His only begotten son ; his well beloved Son. He did always his Father's will. He was

in the beginning with God—in the bosom of the Father. In him God was well pleased. He was rich—the heir of all things. He was honored, for all angels are bidden to do him homage. He was higher than angels, more glorious than cherubim and seraphim. God loved him with a deep, and divine, and an undying love.

God loved the world—Mankind. Creatures made of dust—worms of earth, frail mortals—sinners who had broken his law—rebels who had despised his grace—transgressors who had blasphemed his name—murderers who had slain his prophets—enemies who had hated him and his laws without an excuse or a reason for it—men that were vile and polluted and unholy—men who abused mercy and despised kindness, and trampled on forbearance and rejected long suffering and wearied love,—God *loved* them still.

“God so loved the world that he *gave* his only begotten Son.” Not an angel high and mighty. Not a cherub glorious and holy. Not a seraph bright and beauteous, but his *Son*—“the only begotten of the Father, full of grace and truth.” The brightness of his glory, and the express image of his person. He gave his *Son*. Gave him to become poor and an outcast—gave him to be an humble babe, the tenant of a manger. Gave him to be a houseless wanderer in this weary world. Gave him to be abused, tempted, persecuted and despised. Gave him to be subject to toil and labor, to tears and sighs, to groans and agonies and pains. Gave him to be a man of sorrows and acquainted with grief. Gave him to spend his days in wearisome labors and his nights in tearful prayer. Gave him to be frowned upon by pride and oppressed by power. Gave him to be a companion of publicans and sinners—a fellow of the lowly and the wretched. Gave him to be derided, betrayed, denied, smitten, crowned with thorns, scourged, buffeted and blasphemed. Gave him to agonize in Gethsemane, amid tears and groans and bloody sweat. Gave him to be condemned and crucified on Calvary, amid scoffs and taunts and jeers. Gave him to bleed and suffer, and groan, and plead, and *die*. *Man!* Would you give *your*

son to suffer thus for an enemy? Yet God *so loved* the world that he did all this.

God did this that whosoever believeth in him should not perish.

Our hope was darkness and death. No light played about the tomb. "Dust thou art and unto dust thou shalt return," was the doom of man. "The soul that sinneth it shall die," was the law that revealed our destiny. God would not have us perish. He would have us saved. So he gave his Son; that whosoever BELIEVETH in him should not perish. Think of that. Do you believe? "I am unworthy." Hark, does it say whosoever is *worthy*, or righteous, or moral, or respectable, or rich, or great, or wise, or learned? *No!* whosoever BELIEVETH. Only *believe*. Come, lay the hand of faith upon the head of your Sacrifice and confess your guilt before the Lord. *Whosoever believeth*. That means *me*. "I do believe." That means *you*, Lord help your *unbelief*. *Whosoever*—publicans, harlots, thieves, robbers, adulterers, villians of every grade, young and old, rich and poor, bond and free. *Come!* BELIEVE in *Christ*. Believe and be saved!

"That whosoever believeth should not PERISH, but have everlasting life." "Life—*life*—eternal LIFE." Let it ring in your ears. Let it sink into your heart. Dying man! Christ hath abolished *death*, and brought LIFE and immortality to light in the gospel! Mourning soul! Christ is "the resurrection and the life." He that believeth "hath everlasting life." O, take hold of it now. Look and *live*, and live forever. Everlasting life—how wide, how vast, how boundless! Life like the years of God. Life in unwithering beauty and undecaying strength. Life that shall roll on its ceaseless tide throughout the cycles of eternity! *You* may have it! *I* may have it. When the world passes away—time is gone—the earth judged and the saints saved, you and I may live *on*, and *on*, and *on* throughout the mighty roll of everlasting ages!

Perishing sinner, secure that life—flee for refuge and lay hold upon the hope set before you. Let the meltings

of love draw you near to the cross of Christ. Let the terrors of approaching destruction hasten your tardy penitence. O, speed thee away from the thorny paths of sin and sorrow to the holy way that leads to rest in God. Let the love of Christ draw your soul by a sweet and holy band—let it link you forever to the loving and the pure—let it draw you away from all the pleasures of sin, and make you to find your holiest rest in the peace and favor of the God of love.

Why will you *die*? God offers you ETERNAL LIFE. Christ died to purchase it. God gave his Son that you might have it. O wondrous word! Will you believe it? To you is this word of salvation sent. I believe it, and though a wretched sinner, I have found "peace in believing." I tell it to you. O, *believe* it, and be *forever saved*. Come to God, who loves you so well. Come, through Christ, who died for you. Come and escape the dread results of sin. Come and escape the damnation of hell. *Come*, and you shall not perish, but you shall have everlasting life.

H. L. H.

GO IN PEACE.

Thus said Jesus to one who came and stood behind him, weeping, and who had washed his feet with her tears, and wiped them with the hair of her head. Sinful as she was, Jesus pitied her, and her sins, which were *many*, were forgiven. And this was the parting word that fell like balm upon her bruised and broken heart, "Thy faith hath saved thee—go in peace." Luke vii, 50. "I, too, am a sinner, and I would go in peace. But how can I hear this word? I who have wandered long in doubt and anguish, is there not some place where I can hear this word of comfort and of joy? Whence can *I go*, and go in peace?" Not from scenes of sin—not from haunts of revelry—not from places of dissipation. No man ever left *these* places to "go in peace." Not from the ball-room—the place of pleasure—the gaming-table—the place of rage and passion, and wrath and strife. No, from these places men often go *without* peace. Not from the chambers of lust. Not from the polluted abodes of harlotry and drunkenness. Nay, nay, man, whoever thou art who hast tried *these* springs of pollution, thou hast never gone from them *in peace*! Nor is it from the battlefield, with its groans ringing in the ear and its carnage affrighting the eye. Nor from the tumultuous paths of covetousness and pride. Not from the wild pursuit of worldly treasures. No,—from these things no voice shall bid thee *go in peace*!

"Where must I *start* if I would 'go in peace'?" From *Jesus' feet*. Go there *first*. Bathe his feet with tears of penitence. Lay yourself all polluted in his presence. Cast all your care upon him. Ask for his pardon and implore his blessing. Pour out before him your cries for mercy, and never leave the "throne of grace" till he has said, "thy sins, which are many, are forgiven thee." "But may such a sinner as *I* come?" Yes, this woman was a sinner, too, yet she came to Jesus' very feet, while he reclined at meat at the pharisee's house. She was a *sinner*, an open, a notorious sinner, and the

Pharisees thought he could not be a *prophet*, for, if he had been, he would have known that she was a sinner, and spurned her from his presence. But Jesus reproved them and pardoned her. Yes, she who came in *vile* and wretched, and stood weeping behind him—she who could only kiss his feet and bathe them with her tears—she who was openly known and abhorred as a sinner, went forth from Jesus' feet, a ransomed woman, and to her Jesus Christ said, "go in peace!"

O ye polluted ones! there is one place from whence you can "go in peace,"—from Jesus' feet. Go, pour your tears of penitence and your prayers of faith before his throne of grace. Go, weep out all the agony of your sin-burdened conscience before his face, and then you shall hear the blessed Jesus say, "go in *peace*."

"But those around will have no confidence in me. They know my sins." So did the people know that *this* woman was a sinner—*they* would have spurned her, but Jesus did not. He could read the tale of sorrow that was written in those dim and tearful eyes. He could still the dark tide of anguish that was rising to overwhelm that burdened spirit—He could forgive sin. *He* could say "*go in peace!*" He can do so now. O make the trial, thou heavy-hearted sinner!—cast yourself at his feet, crave his mercy, and be saved by his grace.

"But I have no good works to present before the Lord." Neither had *she*. Jesus does not say thy *righteousness* hath saved thee, but "*thy faith*." It was not her acts *before* she came, but her humble, penitent *confidence in coming*, that was approved by Christ. He had bidden the sinful to *come!* and while some were doubting and some were delaying, she had believed his word and *came* weeping to his very feet, and to her he said, "thy FAITH hath SAVED *thee*, go in peace."

Thy faith hath saved thee. Not thy feelings, thy tears, thy works, thy righteousness, thy promises, thy purposes, thy hopes, or thy fears, but thy FAITH. Come, then, to Christ, ye who have nothing about you but your *needs* to recommend yourselves to him. "Money ye need

not bring, nor price." Come, poor, miserable, wretched, vile, outcast, abhorred, and hated, only *come* in FAITH, in trusting *confidence*, and Christ will save you. Come as a *sinner* with no other excuse or pretence. Lift up the publican's prayer, "God be merciful to me, a *sinner*." Pour out the prodigal's confession, "I have *sinned* against *heaven* and in thy sight." Come weeping to the Saviour's feet, and thy FAITH shall save *thee*. He loves you; O, believe it. He pities you and yearns over you, and waits to pardon you. O, *believe it*. He is not your enemy, but your friend. O, believe it! The Pharisee may say you are a *sinner*, the spectators may view you with disgust, but Jesus will neither despise your tears, nor disregard your prayers. Behold him now, he died for thee. Give yourself up, then, to live for him. Confess him before men. Die to earth and sin. Be buried with him by baptism. Rise to newness of life. Walk in the paths of his peace and salvation. O, forsake all for Christ. Leave the pleasures of sin. Leave the lusts of the flesh and the pride and pomp of earth. Take upon you the consecrated cross of Jesus. Cast every burden upon the Lord. Reckon yourself dead to sin. Believe in Christ with all your heart, so shall you be accepted of God, and forever saved. Come in sadness, and you shall "go in peace." Come in penitence, and "go in peace." Come burdened, and "go in peace." Hark! the Saviour calls you, Come! Come! Whosoever will, let him come, and none who come in sincerity, shall go away empty or sad. None who come are cast out. Nay, to all who come in humble penitence and believing prayer, yea even to *me* and to *thee*, the voice of Jesus says, "thy sins, which are many, are forgiven thee. Thy faith hath saved thee. Go in peace."

Sinner, I have tried this, and I *know* it is *true*! Christ bade me, a poor, polluted sinner, "go in peace." He will say the same to you. Will you come and prove it?

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THE RESURRECTION OF THE DEAD.


I. Man, in consequence of sin, is condemned to a state of mortality and death. Gen. iii: 19. Rom. v: 12, 14. Rom. vi: 23. Heb. ix: 27. Ps. xc: 3. Eccl. xii: 7; ix: 10; iii: 19, 21. Ps. xlix: 7.

II. Jesus Christ has died for our sins to redeem us from sin and death. 1 Pet. iii: 18; iii: 21. Math. xxi: 28. Mark x: 45. 1 Tim. ii: 6. Tit. ii: 14. Rom. v: 6-8; xiv: 9, 15. 1 Cor. xv: 3. 2 Cor. v: 14, 15. 1 Thess. v: 10. Gal. iii: 13; iv: 5. 1 Pet. i: 18. Rev. vi: 9, 10. Rom. iii: 23-26. Eph. i: 7. Col. i: 14. Heb. ix: 12. Zech. xiii: 7. Is. liii: 10-12.

III. Jesus Christ rose from the dead, being the first fruits of those that slept. Math. xxviii: 2-8. Mark xvi: 1-8. Luke xxiv: 1-48. Acts i: 3; ii: 23-36; iii: 13-15; v: 29-32; vii: 55-56; x: 40-41; xiii: 28-37; xvii: 30-32; xxiii: 6; xxiv: 14, 15; xxvii: 6-8. Rom. iv: 24, 25; v: 9, 10, 12-21; viii: 34; x: 9, 10; xiv: 8, 9. 1 Cor. xv: 3-32. 2 Cor. iv: 14; v: 15. Rev. i: 18. Rom. ii: 4. Gal. i: 1. Eph. i: 20. 2 Tim. ii: 8. Col. iii: 12. 1 Pet. i: 21.

IV. Jesus Christ can raise the dead—has raised the dead, and will raise the dead at the last day. Luke vii: 11-15; viii: 49-56. John xi: 23-27, 43, 44. Math. xxvii: 52, 53. John v: 21, 26-30; vi: 40, 54; xii: 24, 32.

V. There shall be a resurrection of the dead—just and unjust—all that are in their graves. The righteous to immortality and glory. The wicked to shame, contempt, corruption and damnation. Testimony of PATRIARCHS, Abraham—Heb. xii: 16-19. Job xvi: 7-15; xix: 23-27. Balaam. Numb. xxix: 17. PROPHETS—David, Ps. xvi: 8-11; xvii: 8, 15; xlix: 15; lxxix: 20-24. Isaiah xxv: 6-8; xxvi: 19-21; xl: 31; liii: 10; lv: 3. Ezek. xlviii: 26; xxxvii: 1-14. Daniel xii: 1, 2. Hosea xiii: 14. Malachi iii: 17-18; iv: 1-3. Jesus—John v: 28, 29; vi: 27; vii: 40. Math. xxii: 28-32. Luke xiv: 14. APOSTLES Paul—Rom. vi: 5; viii: 11, 23. 1 Cor. xv: 1-54. Gal. vi: 7, 8. Phil. iii: 10, 11. 2 Tim. ii: 18. Heb. vi: 2; x: 35. 1 Cor. vi: 14. 2 Cor. i: 9; iv: 14. Col. iii: 14. Phil. iii: 10, 11. 1 Peter i: 6. 1 John iii: 1-3. Rev. xi: 18. Rev. xxi: 5, 6, 11-13.

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THE DAY OF JUDGMENT.

BY ST. CYRIL, BISHOP OF JERUSALEM—A. D. 350.

LET us wait and look for the Lord's coming upon the clouds of heaven. Then shall the Angelic trumpets sound; "the dead in Christ shall rise first," the religious persons who are alive shall be caught up in the clouds, receiving as the reward of their labors, more than human honor, inasmuch as their's was a more than human strife; according as the apostle Paul writes, saying, "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are left and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thes. iv. 13-18. . . .

The Archangel shall shout aloud, and say to all, Rise to meet the Lord; and fearful will be that descent of our Master. David says our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about Him. The Son of man shall come to the Father, with the clouds of heaven, and with a stream of fire which is to try men, following as his train. Then, if any man's works are of gold, he shall be made brighter; if any man's course of life be like stubble, and without substance, he shall be burned by the fire. And the Father "shall sit," having His "garments white as snow, and the hair of his head like the pure wool." And this is spoken after the manner of men: wherefore? because he is the King of those who are not defiled with sins; for He says, "Your sins shall be white as snow, and shall be as wool," which is the emblem of the forgiveness of sins, or of sinlessness itself.

But the same Lord shall come from heaven in the clouds who ascended in the clouds; for He himself hath said, "and they shall see the Son of man coming in the clouds of heaven, with power and great glory." But some one will say, "I am a poor man," or again, "I shall perhaps be

found at that time sick and in bed"—or "I am but a woman and I shall be found at the mill; shall we then be despised?" Be of good courage, O man; the Judge is no respecter of persons; "He will not judge according to man's appearance, nor reprove according to his speech." He honors not the learned before the simple, nor the rich before the needy. Though thou be in the field the angels shall take thee; think not that he will take the landlord, and will leave thee, the farmer. Though thou be a slave, though thou be poor, be not any whit distressed; He who takes the form of a servant, despises not servants. Though thou be laid sick upon thy bed, yet it is written, "Then shall two be in one bed, the one shall be taken and the other left." Though thou be of necessity put to grind, whether thou be man or woman; though thou have children and sit beside the mill, yet He, "who by his might, bringeth out them that are bound," overlooks thee not. He who brought forth Joseph out of want and bondage to a kingdom, redeems thee also from thy afflictions into the kingdom of heaven. Only be of good cheer, only work, only strive cheerfully, for nothing is lost. Every prayer of thine, every psalm thou singest is recorded; every alms deed, every fast is recorded; every marriage duly observed is recorded; continence kept for God's sake is recorded; and thou shalt shine as an angel. But as thou hast gladly listened to the good things, listen without shrinking to the contrary. Every covetous deed of thine is recorded; every act of fornication is recorded against thee; every false oath of thine is recorded; every blasphemy; every sorcery; every theft; every murder; all these things are henceforth recorded. . . .

"When the Son of man," He says, "shall come in his glory and all the angels with Him." Behold, O man, before what multitudes thou shalt come to judgment—the whole race of men will then be present. Reckon, therefore, the numbers of the Roman nation; reckon the numbers of all the barbarian tribes now living, and of those who have died within the last hundred years; reckon how many nations have been buried during the last thousand years; reckon all from Adam to this day. Great indeed is the

multitude; but yet it is little, for the angels are many more: they are "the ninety and nine sheep," but mankind is the single "one." For according to the extent of universal space must we reckon the numbers of its inhabitants. The whole earth is but a point in the midst of this one heaven; and the heaven which encircles it contains as great a multitude of inhabitants as it has extent. And the heaven of heavens contains unimaginable numbers.— And as it is written, "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him;" not that the multitude was only so great, but the Prophet could not express more than these. And there will be present at the judgment God, the Father of all, Jesus Christ being seated with Him, and the Holy Ghost being with them: and the angelic trumpet shall summon all of us, bearing our deeds.

Ought we not then now to be sore troubled at this?— Think it not a slight doom, O man, setting punishment aside, to be condemned in the presence of so many! Shall we not then choose rather to die many deaths than be condemned by friends? Let us shudder then, brethren, lest God condemn us, who needs not enquiry or proofs, to condemn. Say not *in the night* I committed fornication or wrought sorcery, or did any other thing, and there was no man by. Out of thine own conscience shalt thou be judged, thy "thoughts the meanwhile, accusing or else excusing, in the day when God shall judge the secrets of men." The terrible countenance of the Judge will force thee to speak the truth; or rather, even if thou speak not, it will convict thee. For thou shalt rise clothed with thine own sins, or else thy righteousness. And this has the Judge himself declared, saying, (for it is Christ who judges, for "the Father judgeth no man, but hath committed all judgment unto the Son," not divesting himself of His power, but judging through the Son; therefore, the Son judgeth by the will of the Father; for the will of the Father and of the Son are not different, but one and the same;) what then says the Judge, as to whether thou shalt bear thy work or no? "And before him shall they gather all nations:" for in the presence of Christ "every knee must bow,

of things in heaven, and things in earth, and things under the earth:" "and He shall separate them one from another, as a shepherd divideth the sheep from the goats." How does the shepherd make the separation? Does he examine out of a book which is a sheep and which a goat? or does he distinguish by their plain marks? Does not the wool show the sheep and the hairy and rough skin the goat? In like manner if thou hast now been cleansed from thy sins, thy deeds shall be henceforth as pure wool; and thy robe shall remain unstained. . . .

By thy vesture shalt thou be known for a sheep. But if thou be found hairy like Esau, who was rough with hair, and wicked in mind, who for food lost his birthright and sold his privilege, thou shalt be among those on the left hand. But God forbid that any here present, should be an outcast from grace, or for his evil deeds be found on the left hand, among the ranks of sinners.

Terrible in good truth is the judgment, and terrible is the news of it. The kingdom of heaven is before us, and everlasting fire is made ready. How then, some one will say, should we escape the fire? and how should we enter the kingdom? "I was an hungered," He says, "and ye gave me meat;" learn now the way; there is no need of allegory, but to fulfill what is said; "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

These things if thou do, thou shalt reign together with Him; but if thou do them not, thou shalt be condemned. At once then begin to work these things, and abide in the faith; lest like the foolish virgins, tarrying to buy oil, thou be shut out. Be not confident because thou merely possessest the lamp, but constantly keep it burning. Let the light of thy good works shine before men, and let not Christ be blasphemed on thy account. Wear thou the garment of incorruption, resplendent with good works; and that which thou hast received from God to dispense as a steward, dispense thou profitably. Hast thou been put in trust with riches? dispense them well. Hast thou been

entrusted with the word of teaching? Be a good steward thereof. Canst thou bring over to the church the souls of the hearers? Do this diligently. There are many doors of good stewardship; only let none of us be condemned and cast out; so we may with boldness meet Christ, the everlasting King, who reigns forever and ever. For He reigns forever, who, having died *for* quick and dead, shall be judge of quick and dead. And as also Paul says, "For to this end Christ both died and rose again and revived, that He might be Lord both of the dead and living."—*St. Cyril, Catechetical Lectures, xv. 19.*

Reader, before you is the warning of one who, being dead, yet speaketh. Fifteen hundred years ago, in that very city where Jesus walked and taught, the voice of this holy man was heard in tones of solemn warning, heralding the returning triumph of the crucified Redeemer. His eye, dwelling amid the sad memorials of the cross, glanced forward to the splendors of the crown, when he who was a betrayed and unresisting sufferer should return as the avenger of his people, as the deliverer of his elect, as the restorer of his desolate creation, and as the judge of quick and dead! This solemn prospect furnished the grand motive to repentance and holy living in apostolic days, and the successors of those apostles had not forgotten to urge the same awful and important fact.

And if this motive was so prominent in those early times, how much additional strength it should ere this have gathered, as it has rolled down the plane of fifteen centuries since! If *then* they were to live in holy fear and expectancy of that day, how much more should *we*, who live so much nearer the scenes of final reckoning and of dread award? If Jesus said eighteen centuries ago, "Watch, for in such an hour as ye think not, the Son of man cometh—Watch, lest coming suddenly, he find you sleeping—What I say unto you I say unto *all*, Watch!" and if the early preachers of Christianity caught up and re-echoed the warning note, and conformed their lives to these requirements, how much more should *we*, who live in these degenerate and slothful days, rouse ourselves with all energy to

the work of God by the same motives which were so powerfully urged by those who have preceded us in the Christian course. They have finished their course—they sleep in Jesus—but their voices, borne through the tumult of successive centuries, fall like a trumpet-call upon our slumbrous ears. Let us awake! The Judge standeth before the door! The times in which we live are fraught with peril. A lethargic apathy steals upon the church, the siren song of “peace and safety” rolls in delicious melody upon the drowsy ear, the lullaby of “progression,” the boasted developments of art and science, the glitter of advancing worldliness and pride, all pass like a pleasing dream before the minds of the careless and the pleasure-loving race. But all this while wrath gathers o’er a Christless world. Clouds of gloom roll darkly up the distant heavens, they hang wrathfully on all the arches of the sky, and “damnation now of a long time slumbereth not!”

As it was in the days of Noah, when the awful watery deluge burst upon a careless throng, so shall it be when the deluge of fiery indignation shall roll in like an overrunning flood. As it was in the days of Lot, when the deepest wickedness was accompanied by the most profound security, until a flood of flame rushed in lurid torrents from the rending skies, and overwhelmed them in utter ruin, so shall it be in the day when the Son of Man is revealed, when “upon the wicked God shall rain snares, fire and brimstone” in the resistless fury of his coming wrath! And are we not *now* living in an age as careless and as fearless as was that of Noah? Do not we see in the lawless violence and oppression of the present a counterpart of those scenes which preceded Sodom’s overthrow? And is not the church of God in that condition of slumber and of sleep which marks the last age of her history, when along the midnight sky shall ring the startling shout, “Behold! the bridegroom cometh! go ye out to meet him!” Are *we* ready for that trumpet-voice? Are we *waiting* with lamps trimmed and burning? Have *we* oil in our vessels with our lamps? Oh, that we may be prepared to stand complete in Christ in that great day!

Let us heed, then, these ancient voices of warning that

have survived the wrecks and surmounted the discords of time, and have come down to us in this generation as faithful admonitions—the echoes of a Saviour's parting words. Let us watch! Let us be vigilant and faithful to the end. And if we are yet unsaved, if out of Christ, if yet in the paths of disobedience, oh let us haste to gain a refuge in the Rock of Strength! Let us fly to the Saviour's arms! In Christ there is life, in him there is salvation. In him we may have boldness in the day of judgment. And so, when all the hopes and resting-places of mortality shall fail us, we shall hear *his* voice saying in tones of holy melody, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Thus shall we escape the things that are coming on the world. Thus shall we partake the eternal peace which Christ bestows upon his people. Thus shall we know what earth can ne'er afford—joys high as heaven, wide as the universe, and lasting as eternity. My dear reader, I invite you to those joys. With all the confidence that an experience of boundless mercy can afford, I assure you that you may come and come freely. God invites you to *come*, Christ says "*come* unto me all ye that labor and are heavy laden." The Holy Spirit gently bids you *come*, saints on earth invite you to *come*, and angels in heaven wait to rejoice anew at your coming. Oh, will you not come? can you disobey that God? can you resist that Saviour? can you grieve that Spirit? can you despise all those entreaties? I beseech you in Christ's stead be reconciled to God. Hark, poor, desponding sinner, hear thy Saviour's voice, "WHOSO COMETH UNTO ME WILL I IN NO WISE CAST OUT." Come, then, to Jesus. You will not intrude, you will not be rejected; come boldly to the throne of grace; you will not fail to find acceptance, for Jesus, the great and merciful High Priest, is there to receive the penitent and broken-hearted one. Come then to Jesus, come boldly, come quickly, come now! "Behold, now is the accepted time, behold, now is the day of salvation."

THE JUDGMENT.

I. There is a just God who is the Judge of all the earth. Gen. xviii: 25. Judges xi: 27. Job ix: 15. Ps. i: 6; lxviii: 5; lxxv: 7; xciv: 2. Heb. xii: 23. 1 Sam. xxiv: 12, 15. 2 Chron. xx: 12. Ps. vii: 8; xxxv: 24; xlii: 1; liv: 1. Lam. iii: 59. Is. iii: 13. Jer. xi: 20. Job xxi: 22. Deut. xxxii: 4.

II. The affairs of men are not in the present time administered according to the laws of justice. Rev. vi: 10. Eccl. iii: 16; iv: 1; v: 8; viii: 11. James v: 6. Is. lix: 1-5. Lam. iv: 13. Mic. iii: 11; v: 1; vii: 3. Luke xviii: 2. Ps. lxxxii: 8. Job xxii: 13.

III. Therefore there must be a future judgment. Eccl. iii: 16, 17. Deut. xxxii: 36. Ps. i: 4; cxxxv: 14. Heb. x: 30. Rom. iii: 5, 6. Isa. xxviii: 17. Rom. ii: 3. Heb. ix: 28. Acts xvii: 31.

IV. God has appointed Jesus Christ to be the Judge of the world. Acts xvii: 31. Rom. ii: 16. John v: 22.

V. When Christ was on earth he was not the Judge, but was judged by wicked men. John xii: 47; iii: 17. 1 John v: 9. Acts. viii: 33. Luke xxiii: 1-11. Math. xxvi: 57, 68.

VI. Hence Christ will judge the word when he shall come again. Ps. xcvi: 7-9. 2 Tim. iv: 1, 8. James v: 9. Jude 14, 15. John xii: 48. 2 Pet. iii: 7. Heb. ix: 27, 28. Math. xxv: 31-46.

VII. He shall judge The great, The small, The good, The bad, The living, The dead—The Jews, The Gentiles—Man-kind and evil angels. Rev. xx: 11, 15. Eccl. iii: 16. 1 Sam. ii: 10. Ps. vii: 6-8; xvi: 13. Joel iii: 12. Rom. ii: 1-16. Job. xxi: 29-30; 1 Pet. iv: 5. Rom. xiv: 10, 13. 2 Cor. v: 10. Math. xxv: 41. 2 Pet. ii: 9. 1 John iv: 17. Daniel vii: 9-14. Luke xi: 31, 32.

VIII. He shall judge men according to their thoughts, their words, and their acts or deeds. Rom. ii: 16. Eccl. xi: 9; xii: 13, 14. Math. xii: 34-37; xvi: 27, 41, 42. Rom. ii: 6. Rev. xi: 18; xlii: 12. Is. xxvi: 21.

IX. This Judgment is eternal. Heb. vi: 2. Consigning the wicked to eternal condemnation and destruction in fire like that of Sodom. Mark iii: 29. Math. xxv. 4, 46. Jude 7, 2. Thess. i: 6, 9. And giving to the righteous eternal salvation, glory, life, and redemption. Heb. v: 9; ix: 28. 2 Tim. ii: 10. 1 Pet. v: 10. Math. xxv: 46; x: 30. Rom. vi: 23. Jude 21. Heb. ix: 12. Luke xxi: 27, 28. Luke xiv: 13, 14.

X. The day of Judgment will come suddenly and unexpectedly to the wicked. Dan. xii: 10. 2 Pet. iii: 3, 4, 10, 17. 1 Pet. iv: 4-7. James v: 9. 1 Thess. v: 1-11. Math. xxiv: 36-42, 44; xxv: 13. Mark xiii: 32-37. Luke xvii: 26-30; xxi: 34-36. Acts xxiv: 25.

XI. Hence we are commanded to repent. Acts xvii: 30. To obey Christ. 1 John iv: 17. To be righteous. Zeph. ii: 3. Amos iv: 12. 1 Pet. iv: 17, 18.

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AN OUTLINE OF THE COAST OF MAN.

BY A VOYAGER.



FRIEND, if you read this tract, you will be laughed at by all the light, the vain, and the trifling portion of your acquaintance. If you believe what you read, some, to whom you have been wont to look up as guides will account you mad, deluded, and led away. If you practise what you believe, you will be persecuted, despised, and your name cast out as evil; but when you are assured that it is composed chiefly of the words of the great God, which must stand when all the vain triflers of this world sink in despair, the wisdom of the wise men perish, and the understanding of the prudent be hid, perhaps these considerations will have but little weight in your mind, and you will peruse it with a desire to understand its contents. In so doing, may the blessing of the Almighty God rest on you, lead you into all truth, and prepare you for the rapidly approaching scenes of the judgment.

Our design is to give an outline of the coast of man, from Babylon head to the Roman feet; show our position on that coast, and urge a speedy preparation to enter the port of everlasting rest, that remains to all that love our Lord Jesus Christ and his appearing. In carrying out this design, we shall be guided by the "sure word of prophecy," which is admitted by all evangelical denominations to be the "perfect rule of

faith and practice," and which the apostle says is "able to make us *unto salvation, through faith which is in Christ Jesus.*" We are living on a day when "darkness covers the land, and gross darkness the people;" but while doubt and perplexity prevail among the wise of this world, as to what the present state of things will result in, we have a "sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

On this word we may depend, with the fullest confidence that not a jot or tittle of it will fail; "for the prophecy came not, in old time by the will of man, but holy men of God spake *as they were* moved by the Holy Ghost." Taking this word, then, as a "light to our feet and a lamp to our path," let us examine some of the great landmarks that have been set up to guide the church-ship on her course to the heavenly port.

In the second chapter of Daniel, we read that Nebuchadnezzar, king of Babylon, "dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the soocerers, and the Chaldeans, for to show the king his dreams." *This they were not able to do.* "For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. Among these were numbered Daniel, Hananiah, Mishael, and Azariah." Dan. 1 : 6. "Then Daniel went in, and desired of the king that he would give him time, and he would show the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions, that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel, in a night vision," who, after expressing his gratitude to God for this great favor, went in before the king, and said, — "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: As for thee, O king, thy thoughts came *into thy mind*, upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart."

Thou image's head was
of fine gold.

His breast and his arms
of silver.

His belly and his sides
of brass.

His legs of iron, his feet part of iron and part
of clay.

Thou sawest (ill) that a stone was cast out
without hands, which smote the image upon
his feet of iron and clay, and brake them in
pieces.

Thou, O king, sawest, and behold a great image. This great image,
whose brightness was excellent, stood before thee, and the form thereof was
terrible. — Dan. 2 : 31.



Thou art this head of
gold.

After thee shall arise
another kingdom.

And another third
kingdom of brass.

And the fourth kingdom shall be strong as
iron.

And whereas thou sawest the feet and toes
part of potter's clay and part of iron, the king-
dom shall be divided.

Then was the iron, the clay, the brass, the silver, and the gold, broken
in pieces, and the wind carried them away, that no place was found for them. And the
stone that smote the image became a great mountain, and filled the whole
earth. — Dan. 2 : 35.

"THIS IS THE DREAM, AND WE WILL TELL THE INTERPRETATION THEREOF BEFORE THE KING." Dan. 2 : 26.

"Thou, O king, *art* a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all.

THOU ART THIS HEAD OF GOLD."

BABYLON, then, we understand, is represented by the "*head of gold.*" In the seventh chapter of Daniel, it is symbolized by a beast "*like a lion, and had eagle's wings.*" 7 : 4. Gold is the most precious of metals. The lion is the king of beasts, as the eagle is of birds. These similitudes were all employed to represent the power and grandeur of the Babylonian empire. It attained the supremacy about 677 B. C.

Taking the light on the golden head as our point of departure, we run down the stream of time about 139 years, when we make two lights, situated on a high bluff. Examining our chart, we ascertain that, after the Babylonian,

ANOTHER KINGDOM, INFERIOR

to that, should arise. This was the *Medo Persian* kingdom, which was as much *inferior* to the Babylonian as silver is to gold. This empire is symbolized by the "*breast and arms of silver,*" in the *second*; by a beast "*like to a bear,*" in the *seventh*, and by a "*ram which had two horns,*" in the eighth chapter of Daniel. It succeeded the Babylonian about 538 B. C.

From this point, we pass on a distance of 206 years, when we make one single light, just back of which are four prominent hills, by which peculiarity it may be distinguished from any other light on the coast. Turning again to our chart for information, we learn that, after the Medo Persian,

ANOTHER, THIRD KINGDOM OF BRASS,

should arise. This was the *Grecian* kingdom. It is symbolized by the "*belly and sides of brass,*" in the *second*; by a "*leopard, which had upon the back of it four wings of a fowl,*" in the *seventh*, and by a "*he-goat,*" in the eighth chapter of Daniel. It succeeded the Medo Persian kingdom about 332 B. C.

Passing on from this a distance of 302 years, we make a light, placed on a little point extending out into the sea. The coast along here is low,

dark, and iron-bound. Turning once more to our chart we are informed that

THE FOURTH KINGDOM SHALL BE STRONG AS IRON.

This is the *Roman kingdom*. It is symbolized by the "*legs of iron; feet part of iron and part of clay,*" in the *second*; by a "*beast dreadful and terrible, and strong exceedingly,*" in the *seventh*, and by a "*king of fierce countenance, and understanding dark sentences,*" in the *eighth* chapter of Daniel. It attained the supremacy about 30 B. C.

From this point, 387 years bring us to a very prominent light, situated on a low point or cape, extending back from which we notice a range of *ten hills*. By a reference to our chart, it will be seen that the fourth or Roman kingdom was to be divided, as denoted by the *toes of the image*. We read, "Whereas, thou sawest the feet and toes, part of potter's clay and part of iron,

THE KINGDOM SHALL BE DIVIDED,

but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

The Roman empire was divided into ten kingdoms, between A. D. 357 and 486. Their names, and the time when they arose, are given by Machiavel, Dr. Hales, and Bishop Lloyd, as follows:

1 The Huns, in Hungary,	A. D. 357.
2 The Ostrogoths, in Mysia,	377.
3 The Visigoths, in Pannonia,	378.
4 The Franks, in France,	407.
5 The Vandals, in Africa,	407.
6 The Sueves and Allans, in Gascoigne and Spain,	407.
7 The Burgundians, in Burgundy,	407.
8 The Heruli, in Italy	476.
9 The Saxons and Angles, in Britain,	476.
10 The Lombards, on the Danube, in Germany,	483.

These kingdoms, under modern names, are in existence to-day.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to

other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain, without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold, THE GREAT GOD HATH MADE KNOWN TO THE KING WHAT SHALL COME TO PASS HEREAFTER; AND THE DREAM IS CERTAIN, AND THE INTERPRETATION THEREOF SURE!!”

TABLE OF REFERENCE

BABYLON is symbolized by the “*head of gold.*” Dan. 2 : 32 ; and
By a beast “*like a lion,*” having “*eagle’s wings.*” Dan. 7 : 4.

MEDIA PERSIA is symbolized by the “*breast and arms of silver.*” Dan. 2. 32 ;

By a beast “*like to a bear.*” Dan. 7 : 5 ; and

By a “*ram which had two horns.*” Dan. 8 : 3.

GRECIA is symbolized by the “*belly and sides of brass.*” Dan. 2 : 32 ;

By a beast “*like a leopard.*” Dan. 7 : 6 ; and

By a “*he-goat,*” with a “*notable horn between his eyes.*” Dan. 8 : 5.

ROME is symbolized by the “*legs of iron, feet part of iron and part of clay.*” Dan. 2 : 33 ;

By a “*beast dreadful and terrible, and strong exceedingly.*” Dan. 7 : 7 ; and

By a “*king of fierce countenance, and understanding dark sentences.*” Dan. 8 : 23.

For proof that the image and the beasts represent four kingdoms that should arise, compare Dan. 2 : 36—40 with Dan. 7 : 17.

For proof that the Medo-Persian empire succeeded the Babylonian, read Dan. 5 : 25—31.

For proof that the Grecian succeeded the Medo-Persian, read Dan. 8 : 3—7 ; and the interpretation of the angel, verses 20 and 21.

For proof that the Roman succeeded the Grecian, read Dan. 8 : 21—25, and the best histories extant.

For proof that the *ten toes* of the image and the *ten horns* of the beast represent kings or kingdoms, compare Dan. 2 : 41—44 with Dan. 7 : 23, 24.

For proof that the “*everlasting kingdom of God*” is to succeed the fourth or Roman kingdom, compare Dan. 2 : 34, 35, 44 with Dan. 7 : 17, 18, 22—27, and Dan. 8 : 25.

READER, WHAT IS OUR POSITION ON THIS COAST?

Here is the
"head of gold,"
representing
Babylon. Do we
find our position
in her? No! She
crossed 687 B. C.

Here is "the
breast and arms
of silver," repre-
senting *Media
Persia*. Do we
find our place in
her? We do not!
She succeeded
the Babylonians
538 B. C.

Here is "the
belly and sides
of brass," repre-
senting *Greece*.
Is our position
found in her? It
is not! It suc-
ceeded the Medo
Persian 332 B. C.

Here, then, are
"the legs of
iron," represent-
ing *Rome* in its
undivided state.
Do we live in
that part of the
fourth great mon-
archy? We do
not! The cross
you see yonder
denotes that Je-
sus of Nazareth
was crucified in
the days of Pagan
Rome, and that
event took place
more than eigh-
teen hundred
years ago. This
empire succeeded
the Grecian
30 B. C.

Our position,
then, is in the
feet and toes of
the great metal-
lic image, — or
the divided state
of the Roman em-
pire. What, then,
is the next great
event for which
we are to look?
"Thou sawest
till that a stone
was cut out with-
out hands, which
smote the image
upon his feet that
were of iron and

clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces, together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth." — *Dan. 2: 35*.

Reader, are you prepared for this great event? If not, make no delay! Fly at once to Jesus Christ, in whom alone is Salvation!



THE GOSPEL SHIP.

On time's tempestuous ocean wide,
 A gallant ship set sail,
 And out into the raging deep
 She stood before the gale;
 Well fitted to abide the storm,
 And angry waters' foam,
 And bring the captives that she bore
 Unto their haven home.

Long was to be her voyage — the time,
 Six thousand years, almost —
 Ere she would make the highland heights,
 Along the heavenly coast:
 Yet, with her sails expanded wide,
 On, on she swiftly flew,
 Bearing, with ardent hope and love,
 Her passengers and crew.

Of tempests have assailed her round,
 And stormy winds rose high;
 And dark have been the mountain waves,
 That bore her to the sky;
 But o'er them all, with steady helm,
 She onward pressed her way;
 Her compass, true unto the pole,
 Guides her to endless day.

Long, long she has been out, and now
 She nears her haven home;
 A beacon light hangs o'er her bow,
 And bids her thither come.
 And voices joyful oft are heard,
 And music swelling high;
 The land! the land! the land ahead!
 With rapture, loud they cry.

Now soon will she be safely moored,
 And anchored in the bay;
 And all her passengers, on shore,
 Will keep a festal day;
 And long their songs of joy will rise,
 Beneath high heaven's dome, —
 They've passed the stormy sea of time,
 They've reached their haven home

“THE NIGHT COMETH.”

BY JOHN ADEY,

Minister of Union Chapel, Southwark, London.

How full of instruction are the discourses of the Saviour! He truly “spake as never man spake.” This is instanced in the portion of scripture at the head of this page. Christ had condescended to give a reason why he would open the eyes of a blind man, whom he had just seen and graciously noticed. He had a work to accomplish. The period he had assigned to himself, in which to effect that work, was so limited, that he calls it a “day”—*only* a “day”—“*the* day;” and consequently night, or the time for cessation from labor, would soon arrive.

“The night cometh.” How comprehensive is this language! Here the duty of active exertion, and the obligation to improve present opportunities for usefulness, are urged upon us in one sentence,—“while it is day;” and the sin of neglect, and the danger of delay, exhibited to us in these three words,—“the night cometh.”

And did our Lord, whose existence was eternal—“who has neither beginning nor ending of days,”—deem it wise to economise time? Did he deem it right to improve present opportunities—not to lose moments—and to do good, because periods were approaching when times and seasons for labor would cease? How much more should *we*, who are only the creatures of a day,—whose longest life, at the utmost, is but brief—and whose opportunities for usefulness must soon, very soon, be closed by the night of death, of darkness, and the grave:—“THE NIGHT COMETH!”

From these admonitory words, I might urge many solemn and weighty considerations upon the scholar and student; saying to them—Increase your mental stores.

and, like the wise man, be earnest "to know, to search, and to seek out wisdom, and the reason of things,"—for "the night cometh," when thought, and time, and life itself will cease. I might exhort the young man, just setting out in life, to "redeem the time, —to be "not slothful in business,"—to "rise up early and sit up late, and eat the bread of carefulness;" because the night rapidly cometh when age and infirmities will creep on, and "the years draw nigh when thou shalt say, I have no pleasure in them." I might admonish "the lover of pleasure more than the lover of God," and say to him, If you will pursue the bubble joy, and drink the poisoned stream of sin, and hurry on your reckless course, remember "the night cometh," when the voice of inspiration will sound in your unwilling ears,—*"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes,—but know thou, that for all these things God will bring thee into judgment!"*

There is scarcely a pursuit or object in life but may be better done to-day than to-morrow. Promptness, activity, and decision, seldom induce regret, while delay is often the precursor to ruin. It does not admit of a doubt, that in every thing relating to the soul of man—to the fearful and solemn realities of a future state—that "delay is always dangerous," when life, as compared with eternity, is not even a day:—"For, what is your life? it is even a vapor, that appeareth for a little time, and then vanisheth away,"—"a little spot of time between two eternities," followed by an endless night—to some, perhaps, just at hand; for to-night—yes! to-night, God may say to you, "This night thy soul shall be required of thee!" The saint *waits* for his change, but the sinner has his soul "*required*" of him.

There are three classes of persons to whom I am specially anxious to be rendered useful, by presenting the solemn Scripture, so often quoted in these pages, to their consideration:

I. TO CHRISTIANS, TO INDUCE THEM TO MORE ACTIVITY AND ZEAL.

"I must work while it is day," said Jesus. Christians! behold your exemplar. What! the Master work, and the servant remain idle? How inconsistent! You blush at the thought;—then, as preparative to your usefulness and success, let me entreat you,—

h. *To secure in the day of opportunity, a well-grounded hope of your personal salvation.* Seek not only to be safe, but to ~~know~~ you are safe—"Christ in you, the hope of glory." With intense earnestness, plead with God, and cry,—*"Say unto my soul, I am thy salvation;"*—that this may be your rejoicing,—*"I know whom I have believed."* See to it, that you possess clear, scriptural views of Divine truth;—that your faith be genuine, your experience scriptural, and your practice holy. Thus you will become *"established in the truth,"*—will *"grow in grace,"*—will *"glorify your Saviour;"* and to you the approach of the night of death will be divested of its gloom; for you will be enabled to say, *"I know that my Redeemer liveth,"* and he *"made meet"* to enter *"the inheritance of the saints in light,"* where—

All o'er those wide-extended plains,
Shines one eternal day;
There God the sun for ever reigns,
And scatters night away.

2. *Let Christians be intensely anxious to do the work of Christians.* "Ye are children of the day;" then your work should bear the light of day. This consists of a full and bright exhibition of the christian character, in all its aspects—in all its demands—in all its high responsibilities;—"let your light so shine before men." The proper work of christians is the extension of christianity; the adding to the "cloud of witnesses;" the diminution of the number of the sons of darkness; the accession of gems to the Redeemer's crown. It is to be imbued with holy, untiring anxiety, to rescue beings like themselves from going down to the pit; and because "the time is short," to devote every power, consecrate every talent, devise every means, employ every resource, to "save souls from death,"—constantly to remember, that men are always perishing.

that therefore we should be always laboring, that the season for activity and usefulness is circumscribed; and that, ere long, the night will come;—it is coming, when our tongues shall be silent—our hands motionless—and our heart pulseless—“for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”

II. Let this solemn declaration of the Saviour INDUCE PROFESSORS TO IMMEDIATE AND UNRESERVED DECISION IN RELIGION.

There are those who know the way to heaven, by the “hearing of the ear,” and are “not far from the kingdom of God,” but far enough never to reach the shores of a blissful immortality. Some are young, and suppose and act as if the day of life was long—that its evening is far, far distant—and that hoary locks, and threescore years, must come, ere the afternoon of their existence shall have passed;—but I tell them it is not so—the sun of the young often “goes down, while it is yet day,”—and the brightest hour of youth is clouded and shrouded by the dark night of death.

Some have delayed till their sun is high in the heavens—half their day gone—and no pardon sought—no peace possessed—no heaven secured—no soul saved! The remaining portion of their life will swiftly pass away—“the night cometh.” O be aroused from this fearful slumber—this soul-destroying hesitancy—this awful indecision;—and THIS day—THIS hour—resolve to be on “the Lord’s side.”

Some have allowed their day to pass on unheeded, till nearly its close. The twilight of evening has appeared; and who does not know how rapidly night succeeds twilight—“the night cometh.” And what a scene presents itself! An aged man, understanding enough of religion to dread death, but not estimating it sufficiently to seek or desire its possession. The night of the grave will soon SHUT HIM OUT FROM THE WORLD: and his unpardoned sin, and unbelieving heart, will SHUT HIM OUT FROM HEAVEN! AGED FRIEND! before it is too late, breathe forth this prayer to the God of your life,—“So teach me to number my days, that I may apply my heart unto wisdom”—lest you, and every wavering, undecided professor

be overtaken by the night of death, and cast out into outer darkness—where there is no day to alleviate the night ;—cast into darkness, with memory tracing the past misspent hours of the day of life—gone—wasted—lost for ever !!

III. Let the solemn admonition of the Saviour, that “ the night cometh,” URGE THE SINNER TO REPENTANCE.

Those who have neglected the claims of their precious souls—resisted the monitions of their consciences—refused the invitations of mercy—and have, to this moment, lived “ without God and without hope in the world ”—whose unholy lives have, probably, been in direct opposition to the will of God ;—who have despised his word—dishonored his day—profaned his name—forsaken his worship and his house—and denied the faith ! Ah ! perhaps you have associated with the sceptic and the blasphemer—who, having lived a fool, expects a fool to die. This, sinner, you may do ; but one thing you cannot do—you cannot *prevent the night coming* ! The infidel Paine tried and he could not ! Voltaire tried, and he could not ! “ I will not die,” said one in the agonies of death, who had lived a life of folly—“ I will not die ;” but ah ! how vain the resistance—for in that same hour death struck his dart, and the victim was his own.

Careless, thoughtless, impenitent sinner ! How unwise, how unreasonable, how anomalous is your conduct ! You acknowledge the necessity of active and persevering industry to supply your daily wants—you admit the propriety of making a provision for old age, and even that your bodies may be decently interred when life shall cease here on earth. You look forward, at times to the closing scene of your life with considerable anxiety, and you feel desirous of laying something up in store, to alleviate the sorrows and meet the demands of those years, when (should your life be protracted so long) you imagine “ days of darkness,” and “ years wherein there is no pleasure,” must be endured ; and yet you have no dread of the eternal night—that dense, sepulchral night—unmitigated, unending, unalterable night—“ where there is weeping, and wailing, and gnashing of teeth ”—“ where the worm dieth not, and where the fire is not quenched.” O, should *you*

perish everlastingly, how will you exclaim with Saul—"I have played the fool, and erred exceedingly!"

Mistaken being! hearken for your life! Oh, that I could awaken and persuade you to a few moments' serious reflection, and solemn consideration of your perilous state. Just think. What if some unseen being followed you on your homeward way, and whispered in your ear, "The night cometh;" and entered with you your dwelling, and on the threshold uttered, with doleful cry,—“The night cometh;” and again, at midnight, roused you, as with the voice of thunder, exclaiming, “The night cometh;” and if on the morrow, when you rose—and at your morning, and mid-day, and evening meals—at your employment—at each interval of leisure—when you journeyed, and when you rested:—still, and again, and yet again, in deep and unearthly tones, assailed you with the terrific words, “the night cometh,”—would you not feel, and tremble, and seek some means to dismiss the dreaded and unwelcome visitor—to still your conscience, and secure peace of mind?

Remember, then, the truth remains—the *night is coming*. Before it comes, be persuaded immediately to seek the God of salvation—before it is too late, bow your knees, and beseech him to give you the grace of repentance. Say to him, “Create in me, O God, a clean heart, and renew a right spirit within me.” Pardon of sin for the most guilty is provided, through the Lord Jesus Christ. He died on the cross, “that whosoever believeth in him should not perish, but have everlasting life.” Without repentance for sin, and faith in this Saviour, you, and every sinner, must perish for ever. There is no “other name given under heaven whereby you can be saved;” but he “is able to save to the uttermost all who come to God by him.” Sinner! delay not. A voice from heaven calls to you, “*To-day*, if you will come unto me.” *To-day*, then, determine, in the strength of Almighty grace, to seek for mercy. *To-day*, cast yourself, as a guilty sinner, at the footstool of the throne—*to-day*, resolve you will escape eternal death and “flee from the wrath to come;”—*to-day*, surrender your heart to God, and be his willing subject;—*to-day*, implore the Holy Spirit’s aid, to teach

you and guide you. **O do this, and you will be happy in life, in death, in eternity. Refuse these offers—despise these exhortations; and you will perish—yes, eternally perish—for, “THE NIGHT COMETH !”**

There is another night ! The night of the grave is hastening, but no swifter than the night of despair ! Now is the accepted time : now is the day of salvation. But this is not forever. A time is coming when the dispensation of God's mercy shall end, and the glad tidings of salvation shall be heard no longer. The harvest shall be past,—the summer ended. The mystery of God shall be finished, as he has declared by his servants the prophets. The day of the Lord will come as a thief in the night, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. The judgment shall sit : the books be opened. The gospel day shall close.—At night the master shall reckon with his servants. What rewards shall the righteous possess ! What joys and triumphs shall be there ! What holy rest shall be the portion of those who have worked while the day lasts ! But the idle, the careless, the unfaithful, the rebellious ; what anguish shall be theirs ! What woe, what horror, what lamentation ! What weeping and wailing and gnashing of teeth, what terrific agony, what untold dismay !

That night is most assuredly coming—while we sleep the night cometh ! while we sing the night cometh ! while we trifle the night cometh ! while we put it far away it cometh ! while we say it will never come it cometh ! “On all the wings of time it flies ; each moment brings it near !” And are we ready to meet it ? The night cometh—it is at hand. To the faithful it shall be the precursor of an eternal day. When Time's sun shall set in clouds and gloom, their day shall break in glory, and their sun no more go down. But not so the wicked. They are children of darkness and of night. They love darkness, they chose sin. They must meet the hastening issue. The

THE NIGHT COMETH.

wages of sin is DEATH! The night cometh to them—the night of despair! No star shall pierce its mantling gloom,—no voice of joy shall cheer its dreary ages,—no morning light shall penetrate its realm; and the guilty shall die “*the second death*,” and sink into the unfathomed depths of night—into the “blackness of darkness forever and ever!”

Friend, would you escape that “outer darkness?” *Flee, then, to CHRIST!* “In him is *life*, and the *life* is the *light* of men!” Work, then, while the day lasts. Work out your own salvation with fear and trembling! Sinner, repent! Believer, labor! Spread the truth—honor Christ—be faithful to the end. The night cometh! Let us prepare for its coming! May God have mercy on us for Christ’s sake!

H. L. H.

ARE YOU A CHRISTIAN?

READER,—Are you a Christian? This is an important question. I ask it as a friend—let me have a candid answer. I do not ask if you believe in some or all of the truths revealed in the Scripture; no, not that. Nor whether you have subscribed to some certain creed or confession of faith. Nor whether your parents were Christians. Nor whether you have passed through some of the forms and ceremonies connected with Christianity. Nor whether you have connected yourself with this or that particular sect which professes the Christian religion. Nor whether you are a constant attendant upon public worship. Nor whether you have felt a respect for Christianity. Nor whether you did some years since resolve to serve the Lord. Nor whether you have sometime made a profession of Christianity. No, none of these, important as they may be. The question is different, and more pressingly and urgently important. I beg you not to misapprehend it, nor slight it, but rather consider it carefully.

Are you a Christian? The disciples of Jesus and of his apostles were called Christians many years ago at Antioch. They believed in Christ—they obeyed Christ. They followed Christ. They loved Christ and served him. Do you do this? Are you trying to keep all the laws of Christ? Are you trusting wholly in him? Have you yielded yourself to follow him fully? Have you earnestly sought to know and to do his will? Do you deny yourself, and take up your cross *daily* and follow Jesus? Do you honor Christ? Does your life honor him or dishonor him? Do men think more highly of Christ by seeing you? Do men love Christ better by becoming acquainted with you? Does your life and conversation cause men to think well of Christ? Do men when they see your godly walk say, "I wish I was a Christian?" If all Christians were like you would the world be better than it is now? Would men be happier

or holier than they are now ? Would your neighbors be better than they are now ?

Do you love Christ ? Does your heart turn to him with a steady, joyous affection ? Do you think of him with ardent love ? Remember I do not enquire if you fear *hell*, or if you love *heaven*, but do you love *Christ* ? Do you meditate on his life, his teaching, his sufferings, his death, his resurrection, his ascension, his intercession, his return and his eternal and triumphant reign ? Does the thought of Jesus fill your soul with joy as does the thought of your most loving friend ? Do you love him so that his cross seems pleasant, his yoke easy, and his burden light ? Do you have the love of God shed abroad in your heart by the Holy Spirit ? Do you know the power of that mysterious influence that takes the things of God and shows them to us ? Have you felt its holy impulses upon *your* heart, purifying your soul and lifting it on high above the grovelling of earthly passion or the grossness of worldly lust ? Do you love Jesus ? Are you a Christian ? Do you love his words ? The messages of his love, the heavenly letters he has sent to his friends, do you love them ? Do you meditate on them ? Do you treasure them in your heart ? Do you find time to read them, and do you do this from choice, from love ?

Do you love Christ so much that you love nothing else better ? Are you willing to forsake all for his favor ? Would you prefer sin in a palace to Christ in a cottage, yea to Christ in a manger ? Would you rather serve Christ in a *cave* than Satan in a mansion ? Would you rather have Christ for your friend, and have no other friend, than to have all the world for friends without his friendship ?

Do you love Christ more than money ? Would you choose riches without Christ, or poverty with Christ ? Would you prefer to get rich in wrong courses, or to be poor and have a good conscience towards God ? Will you leave any business that Christ forbids, though it may be respectable ? Will you do anything that Christ approves, though it may be humiliating ?

Do you love Christ so that you count all his friends as your friends and his foes as your foes? Are you kindly affectioned towards all that he loves? Do you think more of men that are rich than those that are good? Do you love a humble Christian more than a proud worldling? Do you love Christ so much that you pity those for whom he died? Do you strive to save them? Do you love them for *Jesu's* sake? Do you weep as *he* wept over them? Do you try to save them as he tried? Do you desire their salvation more than silver or gold? Do you labor as hard or plan as earnestly to win them to Christ as to gain worldly wealth or honor?

Do you love Christ enough to leave all which he forbids? Is there no sin you hide, and cloak, and excuse? Is there no lust that has possession of your soul? Is there no hidden wickedness to which you adhere? Are you ready to give all up? Can you forsake bad, and injurious, and sinful habits, and practices? Can you deny ungodliness and worldly lusts? Can you leave worldly associates and go to no place where Jesus cannot accompany you?

Do you strive to do all Christ's commands? Is there no shrinking, no exception? Do you obey *cheerfully*, though it may cost you reproach, labor and loss? Is Christ's law your highest law, and Christ's love your loftiest motive? Is his favor and his approval the dearest and most welcome thing that you can obtain?

Do you love Christ so that you long to see his face? Would you meet him with rapture to-day? Would it cause you joy or shame to hear it said to-day, "The Master is *come* and calleth for thee?" Does it thrill your soul with joy when you hear him say, "Surely I come quickly?" Does your heart respond, so be it—Come Lord Jesus?

Are you a Christian? Do you follow Christ in all things? Are you unlike the world as he was? Are you determined that Christ shall be your all? Are you doing all you can in his cause? Are you winning men to Jesus, so that they may share his glory? Do men know you, not as a "professor of religion" merely, not

as a member of some particular sect, but as a Christian? Is Christ greater in your eyes than creeds, sects, or any thing else? Do you love and serve him more than all beside? Do your candid friends think you a Christian? Do those who know most of you, think most highly of your piety? Do those who trade with you, work with you, and live with you, think you a Christian? Do your employers, or those you employ believe you to be a Christian? Can they *depend* on you, on your *word*, on your *work*, on your *representations*?

Are you a Christian? If so, God! speed you on your way! If not, will you be a Christian? Will you turn to God? Will you follow Christ? Will you forsake the world and sin, and start to seek the kingdom of God and his righteousness?

Are you a Christian? Do you think it right to be a Christian? Do you think it *best* to be a Christian? Will you be a Christian? When will you be a Christian? Why not now?

H. L. H.

WHY NOT NOW?

READER :—There is a great salvation which you mean to enjoy. There is a perdition you hope to escape. There is a crown you desire to secure, and you intend to undertake the duties that God requires of you, sometime.

Well, why not *now*? You know the matter is important. "Yes." You know that earthly things are of lesser worth. You purpose to seek eternal treasures *sometime*; why not *now*? "O some other time will do as well." How do you know that you will ever see that "some other time?" How do you *know* but your heart may grow hard, and your eyes blind, ere that time shall come? How do you *know* but death may come on you unawares, and this delay may prove to be Satan's cunning device to destroy you forever?

A friend related to me that some years since he was attending religious worship in a country school house, and as some were then deciding to serve the Lord he conversed with a young acquaintance and friend and urged him then to confess Christ and seek the mercy of God. The young man wavered, and at last after many solicitations, said, "Wait till *to-morrow night*—then I will start." They waited—the next day he was drawing logs, and by some means one rolled upon him, and when evening came he was gathered among the countless hosts whom death numbers as his captives. Friend, *to-morrow* is uncertain. You may never see its dawn. It may break on your dying agonies, or on your wild delirium. If you would serve God at all, *why not now*? "But there are so many pleasures here." Do you *choose them*? Then remember that the time will come when having made your choice you cannot change it. You intend to change? Why not chose *right at first*? Why sin when you *intend to repent*? Why go down the dark path of transgression when you mean to retrace it with tears of penitence? Why do that which you know you will be sorry for? Why chase a phantom that has already deluded you a thousand times? If you ever *mean*

to forsake worldly pleasures, why not *now*? Yes, why not *now*?

Do you wish to serve yourself first and God afterwards? Do you wish to work for the devil, and have God pay you for it at the end? Do you wish to be saved, but want God to wait till you get ready? Would you wait for any one else so? Would you bear insult and neglect and sin, and yet make it all right at last? Be careful, friend. God may not choose to wait for your pleasure, and gratify your whims. The God that made the universe may not feel disposed to wait for the trifling of such a little insect as you! I would not run that risk. God says *repent*. God *now* commandeth *ALL men* EVERYWHERE to REPENT. God says *now*, you say "by and by." Who should have his way in the matter? Suppose God should say, "*now* or not at all." And this may be so. You intend to obey God sometime, *why not now*?

Salvation is easier *now* than it ever will be again. You have less sin to repent of *now*. You have not traveled so far in the downward road *now* as you will have done if you go on. You intend sometime to stop this downward journey, why not *now*?

God's great controversy with man is on a point of time. God says "You are a sinner." "Yes," "You must repent." "Yes." "Seek God." "I will." "Do it now." "No—*not now*." Here is the fatal breach. God says, "*to-day* if you will hear his voice harden not your hearts." You say "*to-morrow* shall be as this day and much more abundant." God says, "Behold *now* is the accepted time, and *now* is the day of salvation." You wait, and defer, and die, and perish! You linger, but damnation lingereth not. You slumber, but judgment slumbereth not. You wish to escape, you intend to do so. *When* will you do it? Why not *now*?

The day of judgment will come. You *mean* to be ready, but "in such an hour as you *think not* the Son of man cometh." "The judge standeth before the door." In some unexpected hour he shall surprise the world as the coming of the watery deluge upon the old world, or the fiery storm on the cities of the plain. You will desire

a refuge then. You will wish for a hiding place. You intend to seek one before that day. Then why not *now*?

God commands you to serve him to-day. *To-morrow is not the time.* Now is God's time. To-day do the duties of the hour. If it is right to seek God on a death bed, it is right to do it *now*. If it is right to cry for mercy when the door is shut, it is right to do so *now*. If it is right to be a Christian next year, it is right *now*. If it is wrong to put off salvation forever, it is wrong to defer it one day. If it is *right* to serve God *to-day*, it is wrong *not* to serve him. Every day of neglect is a day of *sin*. Every hour you defer it you increase the load of *guilt*. If you would be free from the burden, seek pardon of God. Why not do it? You intend to do it sometime, why not *now*?

Reader:—"I charge you before God and our Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom," do not delay this matter. Beware—You will put off these things *one day too long*. The last hour will come. The last warning, the last sermon, the last prayer, the last striving of God's Spirit will be felt, and then, ah! *then* you will pray and sigh, and weep, and perish at last. Would you escape *that* doom? Behold *now* you may escape. Flee then to Christ and be forever saved.

But do you say, I fear it is too late? Man! do you *feel thus*, then give all diligence to make your peace with God. Be sure these apprehensions are God's warnings. Do not despair. *Now* is the day of salvation. Improve its precious flight. Behold I, a sinner saved by grace, tell you that I have proved the truth of Jesus' word, "whoso cometh unto me I will in no wise cast out." Come and prove it also. O hasten. Will you come? When? *Why not now?*

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ARE YOU PARDONED?

READER:—Every one except yourself, who has attained to years of knowledge, has at some time done some one or more wrong things. All your family, your friends, your servants, your associates, and those with whom you have to do, have done something not *just right*. You have done the same. At some time or place, and in some manner, you have done things, or said things, or *thought* things, for which your *heart* as well as your God has condemned you. This is so—and that proves the Bible to be true where it says that, “All have sinned, and come short of the glory of God.” You, then, and I, and all, have in ignorance, inadvertence, or in willfulness, done something *wrong*.

Now that wrong act we cannot undo. It is *done*. No power can roll back the tide of time and *undo* it. You have been sorry, perhaps, for your wrongs—you have resolved to do better—you may have broken your resolutions, or may have kept them, but I wish to ask you this question: “Are you *pardoned*?”

I do not ask have you always been just right. I know you have not. All have done wrong. Do not flatter yourself with the idea that all men sin, and you are no worse than *they*. Angels have sinned, Prophets have sinned, Apostles have sinned, Martyrs have sinned, Preachers have sinned, Christians have sinned—but then, sin is *wrong* in *all* of them, and it is wrong in *you*. Sin persisted in—sin unpardoned, would ruin them, and it will ruin you. You, with others, *have* sinned; you, with others, need to be freed from sin. Now, I ask you the question: Are you *pardoned*?

Not are you *sorry* for sin—for many are sorry who still do no better than before. Not are you making good resolutions for the *future*, for no future conduct, much less good resolutions, can undo the *past*. Nor do I ask if you are moral or respectable, or wise, or brave, or witty, or polite, or wealthy, or honorable; but are you *pardoned*? You may have sinned secretly, and no

one has known it but God—or your sin may have been open and terrible. It may have been hatred in your heart, or it may have blood upon your hands—no matter what it is, all I ask is: *Are you pardoned?* If your sins have been as scarlet, no matter, if they are but *pardoned*. Or if they are but few and small, in your own estimation, still they need to be pardoned none the less.

Friend: sin displeases God. Who can forgive sin but God alone? You may have satisfied your own self about your sins. You may have hidden them from the world and whitened them over among your friends, but have you settled the matter with God? Some prisoner's eye may fall on this page. Your sins have found you out. You would be glad to hide them and compromise the matter with men—have you settled it with the great God? Have you been to Christ with your sins? Have you lifted up your eyes to Heaven and besought God to forgive your sins?—all your sins—every one?

Are you pardoned? Not *were* you pardoned once?—not, were you a professor of religion once?—but how is it *now*? Do you daily crave divine mercy? Do you hourly implore forgiving grace? Are you “good enough without pardon”? Then you are better than any other man I ever knew. The best of men have been *pardoned men*—are you better than they? Do you not need pardon as much as they?

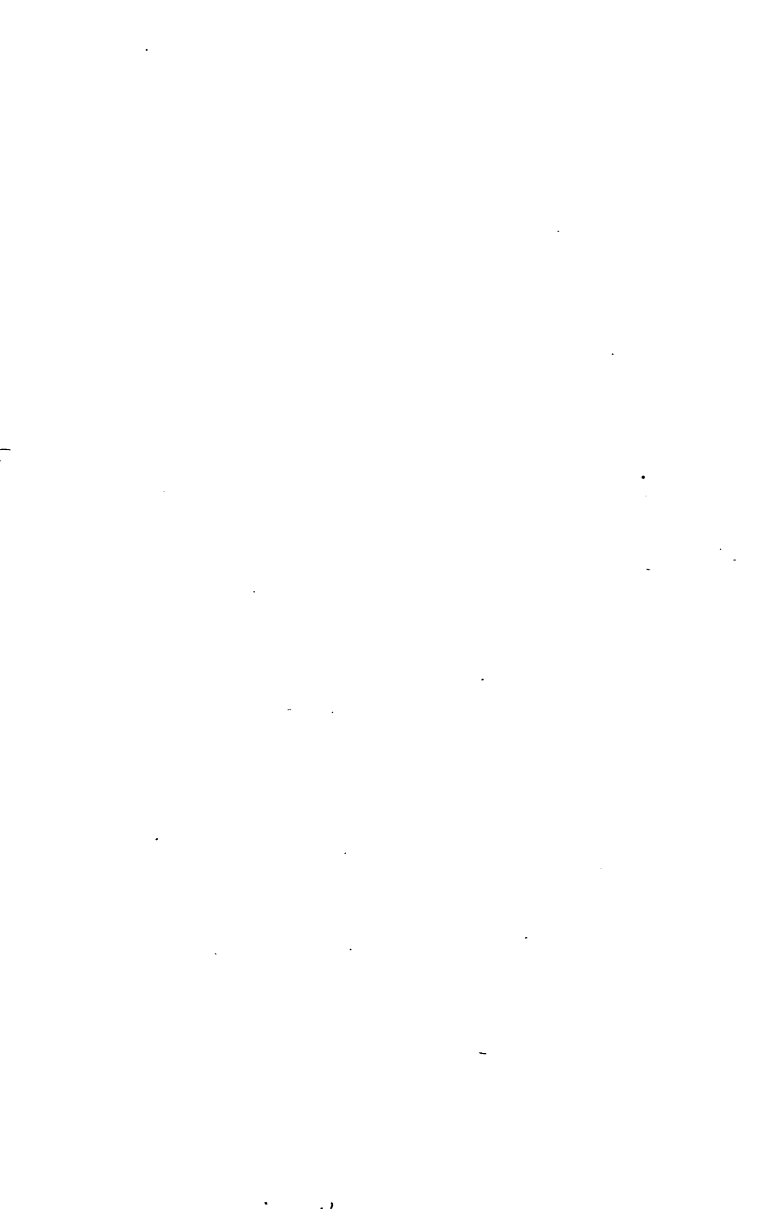
Are you pardoned? Your sins are many. You have done things wrong. You have neglected things which you knew to be *right*. You may have committed grievous sins—where are they now? Hanging on your conscience? Burdening your heart? Clouding your soul? O reader, you cannot answer for these numerous sins. Those evil acts, and words, and thoughts—those wasted hours—those sinful years—those days of iniquity—those nights of vanity—those words of vileness and blasphemy, those thoughts of rage and pride, and lust and hate; and all the dread array of sins that are written in the book of God,—are they *pardoned*? or are they hanging like a millstone round thy neck, to sink thee in despair?

Are you pardoned? There is a day of judgment coming, but *you* are condemned already. A day of execution is coming. What would you give for pardon then? Ah, the price of worlds would then be offered for pardon, and be offered in vain. But now mercy is *free*. Pardon is given to all who humbly seek for it.

A man stood praying with such grief and guilt on his soul, that he durst not lift his eyes to Heaven, but cried, "God be merciful to me, a sinner," and he went down to his house justified—pardoned by the Lord. You may be pardoned. Go, cast yourself at Jesus' feet. Tell him your sins, your weakness, and your woe. Tell him your folly and your sorrow for all your wrongs. Then ask him to forgive you. You will be heard. Pray and pray again. Whoso cometh shall in no wise be cast out. Place yourself by the cross of Christ. Seek for redemption in his blood, "even the forgiveness of sins." He has died for you. O, henceforth, will you not live for him?

Are you *pardoned*? Happy, then, is your lot. At peace with God, well may you rejoice with unspeakable joy. Safe in the love of Christ, you can smile at Satan's rage. You shall have peace if you have pardon. Who shall condemn you? Who shall accuse you then? In the hour of death you will find that "Jesus can make a dying bed as soft as downy pillows are." In the day of judgment, your heart shall not condemn you, and your judge shall pronounce your acquittal. Eternal glory shall be your portion if you endure, unto the end, in the paths of pardon and of peace.

Are you pardoned? If not, God pity you. O there hangs above your prospects the terrible cloud of divine wrath. You are a sinner. The wages of sin is *death*. The soul that sinneth, it shall *die*. The unpardoned must perish. But now there is pardon for the penitent and the heart-broken. O, come and seek it. Never rest till you are at peace with God. Prisoner of hope! The day of execution is near. Have you petitioned the King for pardon? Will you do it? Will you do it *now*? I may never see your face in this world. Shall I



THE JUDGMENT.

I. There is a just God who is the Judge of all the earth. Gen. xviii: 25. Judges xi: 27. Job ix: 15. Ps. l: 6; lxxviii: 5. lxxv: 7; xciv: 2. Heb. xii: 23. 1 Sam. xxiv: 12, 15. 2 Chron. xx: 12. Ps. vii: 8; xxxv: 24; xlii: 1; liv: 1. Lam. iii: 59. Is. iii: 13. Jer. xi: 20. Job xxi: 22. Deut. xxxii: 4.

II. The affairs of men are not in the present time administered according to the laws of justice. Rev. vi: 10. Eccl. iii: 16; iv: 1; v: 8; viii: 11. James v: 6. Is. lix: 1-5. Lam. iv: 13. Mic. iii: 11; v: 1; vii: 3. Luke xviii: 2. Ps. lxxxii: 8. Job xxii: 13.

III. Therefore there must be a future judgment. Eccl. iii: 16, 17. Deut. xxxii: 36. Ps. l: 4; cxxxv: 14. Heb. x: 30. Rom. iii: 5, 6. Isa. xxviii: 17. Rom. ii: 3. Heb. ix: 28. Acts xvii: 31.

IV. God has appointed Jesus Christ to be the Judge of the world. Acts xvii: 31. Rom. ii: 16. John v: 22.

V. When Christ was on earth he was not the Judge, but was judged by wicked men. John xii: 47; iii: 17. 1 John v: 9. Acts. viii: 33. Luke xxiii: 1-11. Math. xxvi: 57, 68.

VI. Hence Christ will judge the word when he shall come again. Ps. xcvi: 7-9. 2 Tim. iv: 1, 8. James v: 9. Jude 14, 15. John xii: 48. 2 Pet. iii: 7. Heb. ix: 27, 28. Math. xxv: 31-46.

VII. He shall judge The great, The small, The good, The bad, The living. The dead—The Jews, The Gentiles—Man-kind and evil angels. Rev. xx: 11, 15. Eccl. iii: 16. 1 Sam. ii: 10. Ps. vii: 6-8; xcvi: 13. Joel iii: 12. Rom. ii: 1-16. Job. xxi: 29-30; 1 Pet. iv: 5. Rom. xiv: 10, 13. 2 Cor. v: 10. Math. xxv: 41. 2 Pet. ii: 9. 1 John iv: 17. Daniel vii: 9-14. Luke xi: 31, 32.

VIII. He shall judge men according to their thoughts, their words, and their acts or deeds. Rom. ii: 16. Eccl. xi: 9; xii: 13, 14. Math. xii: 34-37; xvi: 27, 41, 42. Rom. ii: 6. Rev. xi: 18; xxii: 12. Is. xxvi: 21.

IX. This Judgment is eternal. Heb. vi: 2. Consigning the wicked to eternal condemnation, and destruction in fire like that of Sodom. Mark iii: 29. Math. xxv. 4, 46. Jude 7. 2. Thess. i: 6, 9. And giving to the righteous eternal salvation, glory, life, and redemption. Heb. v: 9; ix: 28. 2 Tim. ii: 10. 1 Pet. v: 10. Math. xxv: 46; x: 30. Rom. vi: 23. Jude 21. Heb. ix: 12. Luke xxi: 27, 28. Luke xiv: 13, 14.

X. The day of Judgment will come suddenly and unexpectedly to the wicked. Dan. xii: 10. 2 Pet. iii: 3, 4, 10, 17. 1 Pet. iv: 4-7. James v: 9. 1 Thess. v: 1-11. Math. xxiv: 36-42, 44; xxv: 13. Mark xiii: 32-37. Luke xvii: 26-30; xxi: 34-36. Acts xxiv: 25.

XI. Hence we are commanded to repent. Acts xviii: 30. To obey Christ. 1 John iv: 17. To be righteous. Zeph. ii: 3. Amos iv: 12. 1 Pet. iv: 17, 18.

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PLAIN TRUTHS.

I. This world was originally created very good. Gen. i: 31. Ps. civ: 24. Eccl. iii: 11. Job xxxviii: 4-7.

II. This world and its creatures have been, in consequence of man's sin, subjected to sorrow, curse and vanity. Gen. iii: 17-19. Eccl. i: 2-8. Eccl. ii: 17, 22, 23. Rom. viii: 22, 23.

III. There is to be a glorious state of affairs in this world. Num. xiv: 21. Ps. lxxii: 18, 19. Is. xi: 9; xl: 5; lv: 12, 13.

IV. This world will never be converted by the Gospel till Jesus Christ comes in Judgment. 2 Tim. iii: 1, 12, 13. 2 Pet. iii: 3. Math. xiii: 24-30, 36-43. Dan. vii: 21, 22. Math. xxiv: 14.

V. This world will be melted and purified by fire. Deut. xxxii: 22. Is. lxiv: 1, 2. Mal. iv: 1-4. 2 Peter iii: 7, 10, 12.

VI. This globe is to be restored, renewed, and made glorious by the power of God. Is. xxxv: 1, 2; lxv: 17, 19. Mat. xix: 28. Is. li: 16; lxvi: 22. Acts iii: 19-21. Heb. ii: 5. 2 Peter iii: 13, 14. Rev. xxi: 1-5.

VII. The promise of an heavenly country, made to Abraham and his seed, has never been fulfilled, nor will it be until the restoration of the earth and the resurrection of the just. Gen. xiii: 14-17; xxviii: 13. Ps. cv: 8-12. Rom. iv: 13. Gal. iii: 29. Heb. xi: 8-16, 39, 40. Acts vii: 2-5. Ezek. xxxvii: 11-14.

VIII. God shall establish an eternal kingdom on the earth, where Christ shall reign forever with his saints. Dan. ii: 44; vii: 13, 14, 27. Is. ix: 6, 7; xxiv: 23. Jer. xxiii: 5, 6. Ezek. xxi: 26, 27. Luke i: 32, 33. Math. xxv: 31-34. 2 Tim. iv: 1. Rev. xi: 15, 18. Math. vi: 9, 10.

IX. The saints' eternal home and heritage is to be, not in heaven, but on the renewed earth. Job xix: 25, 26. Psalm xxxvii: 9-11, 22, 29, 34. Prov. ii: 21, 22; xi: 31. Is. lx: 18, 21. Mal. iv: 1-3. Math. v: 5. 2 Peter iii: 13. Rev. xxi: 1-7; v: 9, 10.

X. Therefore the saints do not obtain their rewards, and crowns, and glory in heaven at death, but in the kingdom of Jesus at his coming. Eccl. ix: 4-6. Is. xxx: 18, 19. Ps. cxv: 17; xvii: 15. Is. xl: 10; lxii: 11. Luke xiv: 13, 14. Math. xxv: 31, 34. John iii: 3; vii: 33, 34; viii: 21; xiii: 33; xiv: 1-3. Acts ii: 34. Col. iii: 3, 4. 2 Tim. iv: 7, 8. 1 Peter i: 6, 7; iv: 12, 13; v: 4. Rev. xxii: 12.

XI. Therefore the coming of Jesus in his glory is the hope of the church and should ever be desired by them. 1 Cor. xv: 16-18. Rom. viii: 22, 23. Phil. iii: 20, 21. Acts xxiv: 14, 15; xxvi: 6-8; xxiii: 6. 2 Cor. v: 4. Heb. ix: 27, 28. 1 Thess. i: 9, 10; ii: 19; iv: 13-18. 1 John iii: 2, 3. Luke xii: 35-40. Titus ii: 11-15.